Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

NOVEMBER 25 1942

A Winter Compensation

CHRISTINE WARE

Myriad leaves are coming down—
Scarlet, yellow, taupe, and brown,
Floating, fluttering, whirling round
Till they rest upon the ground,
Where they shelter grass and plants
Through the winter's snowy trance.

Leafless trees and shrubs look cold;
Some are lacy, others bold;
All seem dreary, hopeless, sad—
Yet their bareness makes me glad.

For

Winter birds are better seen
As there is no leafy screen;
Winter's stars are clear and bright
With no foliage hindering sight;
And, best of all, when leaves are by,
Day or night I see more sky—
More wonderful, boundless, God-filled sky!

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One in a Million Me

THE DIARY OF A DRAFTEE

2. Camp Life de Luxe

Miami Beach, Florida
June 29, 1942

Dear Folks:

Well, I'm off on my narrative again. Our group of 20 had been increased to 32 when we piled into the last Pullman. Since we completed the shipment, our train immediately pulled off. When I finally had a chance to look at my companions closely, I realized that the quality had changed sharply. All the older men were missing, as were the seedy ones and the frail. We were young, intelligent, and rugged (ahem!).

Of course, speculation as to our destination began immediately. One predicted we were to receive special Commando training, since his interviewer had mentioned something about this to him. Another said he had inside dope that we were darn lucky and were going to a good camp. He guessed Miami Beach, one of the best, except for the heat. The sergeant revealed nothing, except to prepare for a long pull.

Soon it was apparent that we were heading directly west across Massachusetts. Texas and California were then predicted, and the one who hazarded Miami Beach looked a trifle sheepish. We zoomed across Massachusetts north of Springfield and Pittsfield and roared into New York State. Suddenly at Troy we turned south, went through Albany, and continued south. It was dark by this time, so we turned in. We slept one in an upper, two in a lower. Our mess kits, by the way, had been used for meals, all of us passing in file to a mess car to be served, and eating back in our own car.

In the morning they waked us at 5.30 (never later, usually at 5) to look out to see where we were. I knew we were still some place in the East, because I saw Baltimore, Reading, etc., on freight cars. About 6 a. m. we rolled into Philly. The reason for our detours, frequent stops, and generally slow time was because of crowded railroad conditions.

It wasn't until we hit Washington at noon that we got packs of playing cards. By this time we were all guessing Florida or Georgia as our destination. When we learned we still had another night on the train we were convinced that it was Miami Beach. That afternoon our sergeant confirmed this, so we were jubilant beyond words. This meant that we were in the Air Corps branch of the Army and would stay in this branch except in rare instances. Our duties would, in most cases, be ground duties, but we would have a chance to get in the branch best suited to our talents.

For the rest of that day and all the next day until 7.50 p. m. we rode, passing the time by playing cards. At Miami—dirty, tired, and sticky—we were herded into buses and taken to Miami Beach. Here we were split into Training Squadrons. Then we marched to one of the luxurious hotels the Army has taken over. Here we were assigned rooms (two or three men in a room). None of the hotel beds had been removed, and cots were merely added in the larger rooms, to accommodate three soldiers. What a set-up!

As I gather it, the Army has taken over most of the 300 hotels here at Miami Beach for the Army personnel. We arrived Thursday night, and this is Saturday. So far, we have not done very much except listen to sergeants and non-coms give us the lowdown on our set-up here. In this Army Air Corps Replacement Center we are first given eighteen days of basic training. No one can apply for officers' training until they have been in the service three months.

Our basic training consists chiefly of drilling and calisthenics. We have but little training with various types of guns. At a moment's notice we may be shipped out. In every case, however, it will be to another Air Corps camp. The first four or five days are called "processing" days, during which we take various tests. These start on Monday, and will determine our placement. Yesterday, as I said, we listened; this morning we drilled, and this afternoon we shall get more clothing equipment (I don't see how it's possible!). Sunday is an off day—oh, boy, swimming!

Last night I went to the USO. They have a wonderful set-up. Libraries, card tables, all kinds of games, ping pong tables, math classes, bathing suits rented for a dime, and two dance floors. Last night they had a special dance, as they will tonight. Lots of young girls come, but there is so much cutting it isn't much fun. It's a "rat race."

My roommate here is a good eg He's quiet and in his late twenti Barbara Emig's husband is here too the same set-up—I'll have to look hi up.

To sum it up, what I've seen of Arn life so far is great. Good fellowshi good food, plenty of incentive to ke us "on the ball," and most of the co forts of home (good beds, newspape conveniences, etc.). It's very hot he semi-tropical, but I've always thriv on heat.

More later.

Love,

LEN.

High Hour of Destiny

L. L. DUNNINGTON

"A Time for Greatness," by Herbe Agar, should be "must" reading f every intelligent American. He do not equate this war with the "crisis Rather does he see it as but a part the crisis, "the military phase of world-wide revolt against civilization The revolt was made possible by th disintegration of civilization all ov the world. The inevitable war th followed did and does represent tragedy of character." The unspea able brutalities of the Germans and th Japanese are but violent symptoms this world-wide breakdown.

When this writer was in Europe the summer of 1939 gathering data for series of articles on the "Danger Spo in Europe," he visited Gdynia, the ne Polish city near Danzig. The Germa were furious at the Poles for buildin that city because it was sapping th trade arteries that formerly flowe through Danzig. The Germans swo to get even. They have done so. The have not only killed many of the civi ian inhabitants, they have done som thing far worse. They have shippe 1800 Gdynian girls and young mothe to their brothels on their Wester Front to "keep their troops as contente as possible." Let us not assume tha because those women are Poles an live far away, the horror of such a li ing death is any less poignant than would be for our own wives an daughters. Such action is of a pie with the report of the German subm rine that surfaced recently off our A lantic coast and plowed through hu dreds of women and children thrashin about in the icy water after their sh had been blown to pieces. These a the terrible symptoms of the worl wide breakdown in character.

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+ THE INDEPENDENT METHODIST WEEKLY +

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The Flowering of Mankind

CHARLES CLEVELAND CHAYER

ll be as the dew unto Israel: he shall blossom as the lily.—
ea 14:5.

ohn Masefield, in his old poetic masterpiece, "The rlasting Mercy," relates how Saul Kane, once a tough, ling youth, now yielded to God, is sensitized to wor- by the presence of flowers—the blossoming lilies ig the way. There is that about the pure white lily, oming with stately dignity above its murky environ- nt, that says to him, "Here is life fulfilling its ap- nted destiny, and it is good!," and a great hunger rises he soul of Saul Kane until, in humble adoration, he s:

"O lovely lily clean,
O lily springing green,
O lily bursting white,
Pure lily of delight,
Spring in my heart again
That I may flower to men."

'he prophet Hosea knew that hunger for himself and people. Had he prayed the prayer of Saul Kane,

"Spring in my heart again
That I may flower to men,"

answer that came from the Eternal could not have n given more directly,

"I will be as the dew unto Israel:
He shall blossom as the lily."

Dew" represents divine nurture for growing things. upplies water upon which all growth depends, and of ich all products of the soil so largely consist. But dew nore than necessary nurture: it is God's gentlest form nurture, coming imperceptibly in the night.

Nature is not always so gentle, and the casualties of growing ways are not always so small. And the ways God's moral universe with mankind are not always the dew. Sometimes, as in an age like ours, they are devastating floods, and sweeping hurricanes! Man- d is lashed by the fury of its own common sins until uffers, as today, a common tragedy and a common astation. Floods and hurricanes do not alter the divine pose to bring forth flowers, but when they do come forth after the devastation, they come forth in faithfulness to nature's laws, never in violation of them, and for the faithful that survive, there abides the dew to stimulate beauty and produce abundance.

The promise to mankind that God shall cause it to flower implies, in the first place, a continued capacity for growth. In dry seasons, it is often the dew alone that keeps alive in the plant its growing capacity. That capacity is basic to flowering: dead plants bear no blossoms.

Human beings, normally, possess two kinds of growing capacity: one, the capacity to grow as complex animals; the other, the capacity to grow as persons. Some human beings may have ceased growing as persons at twenty, while others are alive and apparently growing at ninety. To keep alive as long as one lives, one must have growing interests, and growing sympathies, and growing faith that things can happen. When the heart cries,

"Spring in my heart again
That I may flower to men,"

there comes the answer from the Eternal:

"I will be as the dew to the faithful, and will keep him alive as long as he lives: so shall he blossom as the lily."

Then, there is implied in this promise to flower the gift of a continuing genius for beauty. The true value of a flower is in its beauty. This consists in its appealing color-tone, its symmetry of design, and its healthy atmosphere. People about me who raise flowers do so, not for what they bring on the market, but for what they bring in emotional glow! Beauty makes for pleasantness in living. The minister is a much pleasanter person, and preaches more pleasing sermons, because as he prepares he can feast his eyes upon his neighbor's flower-garden. Again and again, he finds himself saying,

"A Garden is a lovesome thing, God wot!"

Seers have spoken of the beauty of God as the "beauty of holiness"—a sense radiating from God that the Eternal is absolutely good, just, and dependable; that "in him is no variableness, neither shadow cast by turning." The

flowering of mankind, if it be full, must be the flowering of a healthy goodness, a vigorous dependability, a wholesome integrity, and a septic justice.

The need for, and value of, such flowering was emphasized to this minister the other day when there came to him the story of two chaplains in the same regiment—the one a veritable Apollo, an easy conversationalist, a social genius, who mixed with the men on their own plane, shared their interests and largely their pleasures; the other, a quieter man, but a man with a high sense of mission to the moral and spiritual needs of his men. The first was extremely popular. The men were always happy to have him in the group. No special enthusiasm was shown to the other, and he was not unaware of the difference, and not infrequently did he covet those qualities which made his colleague such a favorite. He was often lonely. The months went by. He rendered his spiritual ministry. One day a stalwart youth, who had dropped in to see him, as more and more men were doing, paused just before leaving the office, and said: "I want to tell you something, Chaplain. You know how everyone likes Chaplain So-and-So. He is an extremely likable man. What I want you to know is this: when the men are in trouble, or frustrated, or their spirits are down, or they are in need of spiritual counsel, they want you!"

Again, the promise of flowering from the dews of God implies a continuing genius for production. Healthy growth means productivity: growing out of something into something more. A flowering lily grows at the bottom as well as at the top; it produces bulbs as well as blossoms; it puts out roots like the "cedars of Lebanon," and from these bulbs other blossoms come.

It should be self-evident that, in a world like ours, well-being for all requires that each shall produce the equivalent of what he consumes, and something extra for the handicapped; the equivalent, if not in kind, in life-enriching value. Some, however, have lost their productive genius; they must either pass out of the picture or else resort to force or fraud to get for their consumption what they have not produced.

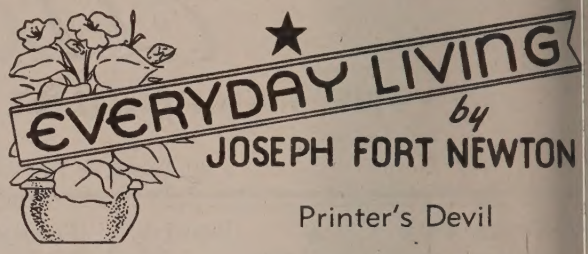
Finally, the flowering of the faithful implies a developing genius for quickening faith. The gardener may call this the power of germination.

There is but one way in which people are quickened into faith in a way of life: by seeing it demonstrated favorably in those who profess it! In only one way will people ever believe that the fullest flowering of mankind comes from faithful surrender to the tuition of God, and that is by witnessing the flowering of the faithful.

The power of the flowering soul, touched by the divine dews to quicken faith, is effectively portrayed in that old play of Eugene O'Neill's, "Lazarus Laughed," which depicts the amazing life of the resurrected Lazarus. Everywhere Lazarus goes, he laughs—laughs with a warm, affectionate, embracing, purifying laughter. But Christianity is outlawed, and Lazarus is marked for death as a dangerous citizen. The soldiers come to arrest him. The captain advances and orders his seizure. Then Lazarus laughs—laughs the laughter of a man who possesses a secret so amazing that he fears nothing and loves even his enemies. The captain is furious, but powerless to act. The soldiers stand as if glued to their tracks. Angry, helpless sobs break from the captain, followed by quiet weeping. At length, caught up in the rhythm of Lazarus's laughter, the captain laughs. Then, throwing away his arms and his armor, he presents his own wrists and orders his own arrest, quickened into faith in the Ga lean.

Does your heart hunger into a prayer that God m spring in your heart again, that the flowering of yo manhood may quicken faith? Here is the guarantee its flowering:

> "I will be to the faithful as dew,
> And he shall blossom as the lily."



Printer's Devil

"Alexander the coppersmith did me much evil," S Paul tells us. What the evil was he does not describe in d tail, but it must have been annoying, for he "delivere him unto Satan" for what he did.

Joseph Parker, the famous minister of the City Temp in London, used to refer to that incident with deep fee ing. His complaint was that too many large copper En lish pennies were put into the plate.

Anyway, the printer's devil, the proof-reader, or wh ever it is that makes mistakes in books, has caused m much injury, and not a little amusement. Of course, a mistake is too glaring, it is known to be a mistake.

But too often it is a sly omission, or a word misspelle that does the trick. In an essay on marriage, I mentione that I had exercised a "rather wide" ministry, and ha dealt with many cases of unhappiness.

The printer made me say a "rather wise" ministry—thing no one would say, unless he had an extraordinar conceit. My friends, of course, did not let it pass, bu ribbed me unmercifully about my "wisdom."

In another book I spoke of "legitimate inquiry," bu the printer's devil—an imp in very truth—made it rea "legitimate iniquity." Since then my friends have bee abnormally—almost morbidly—curious to know wha forms of iniquity are "legitimate," and what forms ar not!

Even the Bible has not escaped the tricks and antics o the proof-reader. In the Genevan Version—the "Breeche Bible," as it was called—a verse in the third chapter o Genesis was made to read: "And they sewed fig tre leaves together and made themselves breeches"—instea of "aprons."

Such slips of tongue or pen or type become a kind o parable of the little mistakes of life, which often anno us if we let them do so, but are better laughed off, forgo ten, and thrown into the wastebasket.

A word misspelled, a social blunder due to absent mindedness, some petty perversity of man and things—i is best not to make too much of them. A little imp in th Middle Ages carried a bag in which he picked up ever mispronounced word—but it was a foolish and futil labor.

Life is too full of lovely things to brood over its blem ishes. They do not signify—it is better to be blind t them, and go on.

Teach Men to Read!

Romance in the Fight Against Illiteracy

FRANK C. LAUBACH

eaders in Washington and in our colleges, in planning post-war world, are saying almost daily: "America is hope of the world. We must especially help the ununate half who cannot even read or write."

ducated America has suddenly become aware of the gotten man! A vast host, twelve hundred millions of erates, more than all the people of Europe, added to all people of Africa, plus all the people of the United es and North and South America and Australia and the islands of the sea—that many are still illiterate, eless, hungry, afraid, unable to speak for themselves. d you, America, are their only hope! We cannot lift n out of their poverty, debt, fear, superstition, and ase until we first teach them to read, so that they can o themselves.

hen we Christians have a still stronger reason for mak- them literate. Protestants believe that every Christian st himself approach God through Jesus Christ, and t no priest can take his place. The great textbook n which we feed our souls is the Bible, and we believe t to fail to read the Bible is to starve the soul. You can- be a full-grown evangelical Christian if you can't d. This is why we have spent hundreds of millions dollars for great Bible societies, which have, with pro- ious zeal, translated all or parts of the Bible into 1055 guages which cover 90 per cent of the earth's popula- n. The Bible is *printed* for nine tenths, but it is *open* only four tenths of the world's people. For, accord- to the best statisticians, three out of five people in the rld cannot yet read anything.

Among the non-Christians the facts are even more rtling: over a billion non-Christians—nine out of every of them—are unable to read or even write their own nes. We have not opened the Book to that billion il we have opened their eyes! With all our immense and expense, we have brought the gospel to only ten cent of the non-Christian world. *That* is startling! oints us to our next task—to teach that billion non- ristians to read.

When we saw that we must undertake that unbelieva- stupendous task as a major part of bringing the world Christ, we asked with a sigh: "Can it ever be done?"

We made some trials—and suddenly there slid open silent doors a new, amazing vista of opportunity to church to serve and evangelize.

Those sleeping giants, Asia and Africa, have awaked l are determined to catch up with civilization. They l that illiteracy is enemy number one to all progress. , try as they may, they could not conquer that enemy. dical missions, the Rockefeller Foundation, and native tors have stamped out smallpox, cholera, and other demics so that their populations, once kept stationary epidemics, have begun to zoom. The population of ia rose thirty-three millions and her literacy rose only millions in twenty years. It was that way every- ere in Asia and Africa. Their governments were des- ate about it.

Then missionaries came along with a new type of easy ons that can be taught by untrained volunteer teach- ers. If people have enough Christian love to teach one or two illiterate neighbors a year, any country can be made literate in five years! Enough love—but there is the joker! Countries tried these lessons and found they worked only when Christians fanned the spirit of unselfish service into flame. For example, the premier of Bombay Presidency said to a large gathering: "Unless India can get the spirit of loving service that these missionaries have, we can never become a literate nation." That is why these countries lean heavily on missionaries to furnish the passion and burning spirit that will carry campaigns through to success.

We had another delightful surprise. We discovered that while teaching illiterates we could win their hearts and lead them to Christ. The mere fact that literate people loved them enough to sit down close beside them and teach them one by one, as we always do, praising them for their progress, simply took the wind out of the illiterates' sails!

Time after time they have asked: "I can't see why you care so much for me. No educated person except moneylenders ever talked to me. Do you want money too?"

We train our teachers to make this answer: "I learned this from Jesus Christ. He was always looking around for chances to help people. I find that when I try to help others, as Jesus did, my heart sings. When you have finished this lesson, I want you to teach other people, and don't take a cent for it! See how your heart will sing."

He tries it, his heart sings, and he thanks Christ for his teacher. We have found it almost as easy to teach illiterates to love Christ as to teach them to read.

Missionaries are helping backward countries by pioneering. Many countries are caught in deep ruts of ancient custom and cannot get out alone. Time after time, it has been the missionaries in Asia and Africa who ventured forth in untrodden paths, spending money and years where others had too little faith or love to venture. This, by the way, was what the church did in Europe and America in past centuries.

It was missionaries who more than any other people carried the latest educational ideas and the newest methods into remote corners of the world. Take, for example, the new literacy lessons. Missionaries have carried around the world Professor Thorndike's discovery that old brains can learn as well as young, and that they can learn to read more quickly than children can, if they have good eyes.

They showed that it is cheaper to teach adults than children, if we have the proper textbooks so that we can use untrained voluntary teachers. They showed that the lessons for adults must be wholly unlike those for children, must lean heavily on reasoning, for adults cannot remember as well as can children. They showed that adults want to read about the serious questions of life and will not spend much time in reading children's primers.

So, in a hundred languages, missionaries have prepared a totally new kind of lesson for adults only. All these lessons employ clever schemes for teaching the pronunciation of syllables in a few hours of study, after which

(Continued on page 1137)

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A New Portrait of Jesus

Much of the study of Jesus' life in recent years has been conducted by those whose primary interest was literary. Form criticism and the apparatus of higher and lower criticism have provided the major tools. It is significant, therefore, that we are now provided with a fresh approach to the central figure of the Gospels in a book the caption of which reads "'Jesus in the Light of History."* The author is Dr. A. T. Olmstead, professor of Oriental history in the Oriental Institute of the University of Chicago. Throughout a lifetime devoted to research and teaching, this scholar's interests have been mainly historical and archeological, with special reference to the Old Testament. In bringing his understandings of the ancient world to focus upon the Galilean, he draws to our attention a deposit of facts too long overlooked.

With an almost unbelievable wealth of detail, Dr. Olmstead re-creates the social, political, economic, and cultural worlds in which Jesus lived. With him we walk along the main street of Nazareth, noting the accent of its citizens and its familiar sights. With him we confront the forerunners of Christ, meet the unfriendly high priests, the unethical scribes, and stand close witnesses of the final, tragic days. Of particular value is the chapter on Jerusalem wherein, on the basis of the most recent archeological study, the plan of the city is reconstructed even to the last relevant alley and courtyard. In the field of chronology, also, this book makes one of its most significant disclosures as the author unfolds with exactness the dates of the Jerusalem feasts that Jesus attended, as well a the itinerary of the fateful last week. The fourtee chapters, arranged in biographical sequence, are reei forced by an excellent map of Jerusalem as it was i the first century, and by extensive bibliographic notes.

"Jesus in the Light of History" is not just anoth book written for the market. It has been compiled t make more real and vivid the "Man of the Ages. One must not expect to read it as easily as a piece c fiction, but to the close student it will become a trea ury of rich and precious insights.

* Jesus in the Light of History. By A. T. Olmstead. Charles Scribner's Sons: New York. Price, $2.75.

Makes First Page

Widely known "Bill" Cunningham, the *Bosto Herald's* crack feature writer, in a recent issue of th paper took as a text for a discussion of "How Abo America When War Is Over?" a letter sent by th Woman's Society of Christian Service of the Main Conference to Senator Ralph O. Brewster of Main The letter read:

> Dear Mr. Brewster: The Maine Conference of the Woman's Society of Christian Service of The Methodist Church in annual session, October 14 and 15, at Skowhegan, Maine, as a body of Christian women request:
>
> That the President of the United States, the Secretary of State, and the Congress of the United States be urged to set up a Congressional Peace Aims Commission for the formulation of such peace aims as the nation deems feasible for the conclusion of this world conflict, publicizing them to all nations—Allied, neutral, and enemy nations alike. Such a step would be a means of bringing new hope of freedom and security to Axis and Allied peoples alike and thereby speed the satisfactory conclusion of the war. Mr. Brewster, your presenting this matter to the President and the Congress will be greatly appreciated by this Christian organization.
>
> Sincerely yours,
> MRS. HAROLD SEDGELEY,
> MRS. RAYMOND HART,
> MRS. ANDREW BUTTERFIELD,
> Committee.

Mr. Cunningham's article began with a double column head in the very best position on the first pag of *The Boston Herald* and occupied, all told, space t the amount of some four and one half ordinary news paper columns.

The Cunningham article furnishes excellent proo that the influence of the church is potent far beyon the confines of the organization itself. It also illus trates the value of letters from Christian groups t persons in authority, for we read:

> Senator Brewster duly presented the letter to Congress in a resolution "appropriately referred," and it was then passed on to the Committee on Foreign Relations, which is regular procedure and possibly permanent burial. But the significant point is that this group of churchwomen, wives and mothers, devout in their faith and loyal to their nation, have asked official clarification of the question "What are we fighting for?"

We hope the action of the Maine Conference wome and its consequences will help Christians to see mor vividly the power of the church as a molder of publi opinion.

A PRACTICAL PROGRAM OF WORSHIP

More and more churches in our day are stressing uty in architecture, inspiration and harmony in the ler of service, and in general the atmosphere of rship as indispensable aids to the development of Christian life. There is everywhere today a de-ed movement toward ritualism.

Certainly, much is to be said for this modern phasis in Protestantism. Methodists in times past ve rather prided themselves on austerity both in ir church edifices and in their programs of wor-p, setting large store by the sermon and the singing hymns and letting it go at that. We are now learn-slowly but surely that, in the church service, ler, harmony, beauty, and well-planned participa-n of the congregation are important in opening the nd to truth, refining the feelings, and strengthen-the will. Worship properly conducted is an aid to -examination, to faith, to cultural appreciation, l to the cultivation of a disposition for Christian vice.

But let us not forget that there is another order of vice that is not confined to the Sabbath day or to church building, to a crowded congregation or a nted arrangement. We propose a practical pro-m of worship in terms of deeds. Men come to ow God best through obedience to His will in the lst of the trials and triumphs of everyday living. e true Christian will parallel the inspirational er of worship of the church with another, a practi-order of worship for the business house and the ne, for the farm and the army.

What are the essential elements in the Sunday ser-e? They are music, affirmation of faith, lessons n the Bible, prayer, offering, sermon, doxology benediction. All these aids to communion with Most High are realizable in everyday life. Each ıs may have his ritual for Monday and Tuesday the other days of the secular week as well as for Sabbath day.

Music.

The practical program of worship must include sic—the singing heart. Nothing commends Chris-ity to a sad and burdened world like the joy of gion in action. Men and women everywhere are a search for happiness. When they see a radiant , hear the tones of a cheerful voice, experience the dliness of a courageous, optimistic soul, they yearn know the secret. In the ritual for everyday living, undertone of music, of inspiration and good cheer uld permeate every word and deed of the passing rs. If we profess to be Christians, let us act like istians, expressing the conviction, the joy, and the e of our faith in the calmness and assurance, the yancy and gladness of our actions.

Affirmation of faith.

You believe in God the Father Almighty? Well, don't act like it. You worry, you fuss, you are apprehensive—in a thousand ways you express your lack of faith." With such words a critic might appropriately challenge many a Christian. We can mumble, "I believe in God the Father Almighty," and then in our everyday life act like an atheist. What is it to believe in Christ? Is it not to follow in His steps today, tomorrow, and the next day? What is it to believe in the Holy Ghost? Is it not to believe that within us there is a divine Spirit whose suggestions we ought to obey in practise, whatever the cost? "The communion of saints"—is there anything real here? Why do we not cultivate genuine fellowship, and show a spirit of helpfulness to those in need, at every opportunity as we travel life's long, hard road from the cradle to the grave? On Sunday we believe in the life everlasting. But how frequently we deny it on weekdays in our money-grabbing, our position-seeking, our zeal for things at the expense of spirit!

3. Scripture lessons.

How does the Bible work in life? We can vitalize the teachings of the Book by the test of experimentation. Try out the Psalms, for example, and see whether the experiences set forth in that great poetry correspond with those of our day. Sin, forgiveness, salvation—do these words express anything real for us? Think about David. Am I like David? Think about Job. Do I face the problems he faced? Or turn to the New Testament for the theory of Jesus, the theory of Paul. Is it all a far-away echo from the past, or do the Master and the great apostle deal with eternal verities, as true for our day as for theirs? There are "scripture lessons" on every hand in this busy workaday world if only we have eyes to see, ears to hear, and minds to interpret.

4. Prayer.

It has been said that "to work is to pray." Horatio W. Dresser gives us a picture of the practical man at prayer. This author sets forth "the main points for every worker at the outset" and enumerates them as follows:

> (1) an attitude of willingness both to work and to learn, an open-mindedness or responsiveness;
>
> (2) adaptation to the conditions imposed, the methods in vogue, the schedules employed;
>
> (3) concentration on the work at hand, that it may be well done, with economy of motions, with rhythmic rather than spasmodic activities;
>
> (4) preservation of a calm interior, freedom from nervousness and a sense of hurry, a reposeful state of mind corresponding to the regularity of motion required for the given task; and
>
> (5) the play of thought or imagination which enables the mind to rise above mere routine and physical fatigue, give heed to the higher values of life, and reflect upon the conditions within and without that make for improvement.

5. Offering.

Paul has given us a practical technique for "taking

up the collection"—"Present your bodies a living sacrifice . . . which is your rational worship." Give! Give money for good causes on weekdays, but give more. Give time to those in need as did the Good Samaritan while on business bent. Give wise suggestions of help and words of encouragement to the disillusioned wayfarer. Make a generous offering.

6. *Sermon.*

Each of us is a sermon. We are preaching in every word and deed. Why not preach good sermons? Tomorrow we could try "Self-Control" not in words only but also in deeds. For the next day we might take for our living text "Love suffereth long and is kind." Opportunities for vivid illustration of such a theme will crowd the hours. On another day we might preach on the forgiveness of sins and enforce our point by our own practical repentance for wrongdoing, with suitable reparation to those against whom we have sinned.

7. *Doxology and benediction.*

It is evening time now, and we come to the end of the day and of the practical order of worship. It is the hour for casting up accounts, for reviewing the work of the day with definiteness and honesty. The mistakes, the failures, the sins must be faced, and forgiveness must be sought at the throne of grace. The blessings we have enjoyed, the pitfalls we have missed, the increase of inner power we have enjoyed, all call for frank acknowledgment and gratitude to our Heavenly Father. Before we lie down to sleep we need in peaceful doxology and quiet benediction to dismiss our doubts and fears and commit our way anew to our Lord.

Gratifying Increases

At the end of the first five months of the World Service year, receipts showed an increase of 11.58 per cent over the income for the same period one year ago. The increase in dollars is $121,560.27. For October, 1941, the income was $486,372.62; for October this year, $532,296.18. The gain for that month, therefore, was $45,923.56.

Turning to the Boston Area, we are gratified to note that, as against total receipts of $14,425.06 from June 1, 1941, to October 31, 1941, the Area contributed for the period June 1, 1942, to October 31, 1942, $24,197.49, an increase of $9,772.43 or 67 per cent. The breakdown by Conferences reveals the following gains: Maine, $1,844.16; New England, $5,058.16; New England Southern, $1,550.86; New Hampshire, $1,319.25.

Teen-Age Draft

Between December 11 and December 13, some 600,000 American boys of high-school age will register for service in the armed forces of the United States, President Roosevelt has announced. Including this large group of teen-agers, the registered manpower of the country will exceed 43,000,000. Local draft boards have been instructed that high-school boys may be deferred, upon request, provided they are in the last half of the school year. The new dr has a precedent in World War I, when the Unit States conscripted youths of eighteen several mont before the Armistice was signed.

More Associates

Since the publication of the list of ZIONS HER Associates in the issue of August 12, a number other friends have joined the organization that backing the paper, and have made pledges. Follo ing is the list of new members:

J. E. Andrews, Eastport, Me.; George M. Bell, Kingston, Pa.; L. R. Bragg, Webster, Mass.; Ella M. Carnahan, Pittsburgh, Pa.; Viola P. Cook, New York City; W. L. Crosman, Revere, Mass.; Daniel Dorchester, Lexington, Mass.; Hobart F. Goewey, Cambridge, Mass.; Eunice H. Laird, Westfield, Mass.; Mrs. C. R. Lougee, Winterport, Me.; Charles M. McConnell, Newtonville, Mass.; Gertrude E. Messer, Malden, Mass.; Magdaline L. Miller, Boston, Mass.; Oscar Thomas Olson, Cleveland, Ohio; Brigge S. Palmer, Swampscott, Mass.; Robert E. Parker, Ector, Tex.; C. L. Petersen, Calistoga, Cal.; William Powell, Everett, Mass.; John G. Rogers, Bangor, Me.; Jennie Price White, Rockport, Me.; A. M. Witwer, Jr., Philadelphia, Pa.

We take this opportunity to direct our read attention to the full-page advertisement on page 1 of this issue of the HERALD. We hope they will r carefully the statement signed by the officers of Associates, and if they have not already joined organization, will use the coupon in the lower rig hand corner of the advertisement and enroll members.

High Tribute to Missionaries

From China comes word through Mrs. C. L. H of New York, wife of the head of the Chinese N Service in the United States, that the spread of Ch tianity is one of the most encouraging aspects of present war. Mrs. Hsia gave expression to t opinion recently on the occasion of the opening of new United China Relief headquarters in Boston.

Mrs. Hsia spoke with deep appreciation of work of the missionaries. They have stayed in danger zones during bombing raids and have gi assistance without regard for race or creed or co "Their example has been inspiring to our people," said.

"Christians and non-Christians alike," she went "are finding that their only security is in God. Th Chinese who have fled from the East to the W those young students who have walked thousands miles could not do that except for their faith wh gives them hope for the future," she said.

Mrs. Hsia is herself a third-generation Christi and has a son who is at present a student at Haverf College, a Quaker institution.

Cripps Out

A shift in the British War Cabinet announced Sunday takes Sir Stafford Cripps from the "in circle" and gives him the position of minister of craft production. He succeeds Col. J. J. Llewel who comes to Washington as resident minister charge of supply matters.

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

Book of Job—Ancient Thinking on Modern Questions

Is Life Worth Living? If a man die, shall he ive again?

ook for Sheol as my house; if I have spread my couch in the ness; . . . where then is my hope?—17:13, 15.

Job's day there was no clear belief in the life ever- ng. The prevailing idea of the state of the dead was referred to in the lines quoted. The soul was thought surviving the body, but its existence after death was of a shadow in the dreary darkness of Sheol, the n of shadows, where the shades of the righteous and unrighteous dwelt together in a common voiceless- , helplessness, joylessness. But in this book in which any long-accepted views are sharply questioned, there protest against this idea also. It cannot be said that it hes a full-fledged belief in the rich fulness of a life God in eternal companionship. Nevertheless, Job rise above the idea of death as the end of all real so that only in the brief span of this earthly life could an hope to find the answers to his deepest questions, now the meaning of his sorrows, the value of his joys, truth about God. What then of those who, like him- found in life gathering clouds instead of dawning t, who went to the grave defeated and frustrated? s faith is sorely tried, but it is strong enough to rebel nst an idea that would destroy all hope and make any f in the justice of God and the value of life an impos- ity.

after my skin hath been destroyed, yet without my flesh shall God, whom I shall see for myself, and mine eyes shall be- and not another.—19:26, 27.

o, death is not the end—he will know, even though it nly for one great, flashing moment, that God has not aken him forever. Death cannot be the end. Every t to find in this life even a rough approximation to ce for the individual must fail. Now, this is not a lem for those who see in the world only a great ma- e. Who expects justice of a machine? It is no prob- either, for those who think of God as power without lness, careless of mankind. Nor does it raise a dif- ty for those who are content to think of God as na- , without any regard for the individual, concerned with the species. But if you begin, as Job began, a faith in God as caring for people, not in the mass but one by one, then the demand for a larger life mes insistent.

it cannot be said that the Book of Job has a complete rine of personal immortality, it must be said that it the germ of the doctrine. The idea appears in the because it is a necessary implication of the kind of ion in which Job believed, the kind of religon that ught throughout the Bible. As Jesus Himself said to Sadducees, the God of the Bible is not the God of the but of the living. He deals with men as friends, s taught that He is their Father. But can an all-powerful Friend leave His friends to die in the dark? Can a heavenly Father allow His children to perish forever? Or how can God, the Eternal, establish a relation of real fellowship with beings who are, after all, only playthings, to be thrown away once they are broken?

We are sometimes told that the belief in a personal immortality is a mere outcropping of human pride, a form of egotism which is none the better for being clothed in religious phrases. But the same thing might be said of all religion, and particularly of the religion of the Bible. What, it might be said, could be more presumptuous than the idea that men and women are precious in the sight of the Creator of the heavens and the earth? What could be more egotistic than the Twenty-Third Psalm? Or the fifteenth chapter of St. Luke? In fact, exactly such things have been said of religion. Only it seems to be one of the ineradicable facts of human life, and to wave it aside as an egotistic aberration is an undertaking that presents some difficulties. Then, too, it would be hard to deny that the religion of the Bible is of all religions least easily disposed of, for it is certainly religion at its best. But unless religion is disposed of, it is going to be hard to get rid of the idea of a real life beyond the grave. Once you say the Lord's Prayer you cannot well stop short of the faith in the life everlasting.

Oh that I were as in the months of old, . . . when the friendship of God was upon my tent.—29:2, 4.

Now, this Bible religion springs from no mere theorizing, but from experience. Nor does it present itself as a theory to be accepted, but as a guide to an experience to be enjoyed, an experience of fellowship with God. It is this which makes it a religion of power. Because Job had once known the friendship of God, not even the complete ruin of his life could quite destroy his faith. But religion cannot thrive on memories of the past. It is nourished by a constantly renewed and enriched experience, and Job longs for the lifting of the clouds that have come between him and the face of God. The struggle for a renewal of the consciousness of God's gracious companionship is a struggle for the life of Job's religion. Because he is having to fight so desperately to keep his faith, his glimpse of the life to come is only a glimpse. Because the experience he has had was so real and vital, his faith can make a struggle so heroic that he gains at least a glimpse.

The religion that counts, that produces a faith in immortality which is a source of comfort and power, is a religion of experience. The life with God in the world to come has little enough meaning or reality for him who is not living with God in the world that now is. But, for those to whom God is a living Friend, not even the darkest hour can be entirely without hope. Like Job, they know that their Redeemer liveth. More fortunate than he, they can see Him in the gracious Figure of One who, having loved His own, loved them to the end. They can know that nothing, not death itself, is able to separate them from the love of Christ. And in that knowledge they can be more than conquerors through Him that loved them.

Methodist Witness Still Girds the World!

Some Figures on the Exaggerated Stories of Missionary Withdrawals

W. W. REID

Despite war—despite persecutions—despite the temporary withdrawals of missionaries from some war-harassed lands—the Christian witness of The Methodist Church still girds the world! Forces are withdrawn here, augmented there; but the witness remains, guided by men of yellow, or brown, or black skins. Their loyalty challenges American Methodists to carry on—yes, to increase their Christian service!

China

Five years ago (July 8, 1937) there were 171 missionaries—the figures include men and their wives—assigned by the general sections of the boards of missions of the former Methodist Episcopal Church, the former Methodist Protestant Church, and the former Methodist Episcopal Church, South, to service in China. Since that date, nine missionaries were added to the China staff—a total of 180.

Since 1937, 8 of these China missionaries have died, 20 were retired for age, and 8 withdrew for reasons of health. Of the remainder, 21 are now serving in Occupied China, and 46 are serving in Free (or West) China. Sixteen others—the wives of missionaries now in Occupied China—are temporarily in America. Fourteen men and women are in the U. S. A. or in other mission lands in Christian work supported by The Methodist Church. Eleven are on regular furloughs. On "emergency furlough due to the war," there are 37 China missionaries—11 working temporarily in jobs not supported by the church, 26 on board support in field work, special study, etc.

In January, 1941, the Woman's Division of Christian Service had 177 missionaries assigned to China; a year later the number was 167. The record today shows these 167 as follows: 2 have died; 2 have married; 6 have retired; 56 are in service in Free China; 32 are in Occupied China; 27 are on regular furlough; 13 on emergency or extended furlough; 29 on leave without salary but all engaged in Christian work in America, or transferred to other foreign fields.

Thus, while the Methodist missionary forces in Japan-controlled China have been reduced, the forces in Free China have been increased, and there is constant call for new missionaries. Candidates are ready to enter the service, were transportation available to take them to West China. Nine young Methodists, planning on lives of missionary service in China, are now engaged in study of the Chinese language in a school in California. Meanwhile, testimony from many sources indicates that Chinese Christian leaders—trained through the years by the missionaries—carry on schools and churches, and also carry on hospitals and clinics where these have not been taken for military purposes.

Japan and Korea

It will be recalled that, late in 1940, the Board of Missions (including the Division of Foreign Missions and the Woman's Division of Christian Service), foreseeing the likelihood of the present war, voted to withdraw temporarily its missionaries from Japan and Japan-controlled Korea. Almost all missionaries heeded that advice by th board.

Of the 53 missionaries of the Division of Foreign Mi sions then (January, 1941) assigned to Japan, 14 are no in missionary service in America, 2 have retired, 4 ha transferred to other fields (India, Hawaii, South Amer ca), 1 is still in Japan, 14 have withdrawn, 10 are on fu lough supported by the board, 8 are on emergency fu lough supported by other than board funds. Of the 4 assigned to Korea, 14 have been reassigned to other mi sion fields, 14 have withdrawn, 4 have retired, 4 are i other Christian work, and 12 are in America on regula furlough.

The Woman's Division of Christian Service had 4 missionaries in Japan and 58 in Korea previous to with drawal. Of this total, 4 are in Japan, 13 have been tran ferred to other fields, 17 are working among Japanese i the United States, 4 are in missionary promotion work, are studying, 9 are on regular furlough, 10 are retirin 8 from Korea are working under the Home Departmen 32 are in Christian work not under the Woman's Divisio 3 have married, and 4 have withdrawn.

Despite this loss of missionary leadership, all report from Japan and Korea—most of them indirect—give proo that Japanese Christians are carrying on in the faith, an that Christian leadership has been asserting itself unde Bishop Yoshimune Abe and his colleagues.

Malaysia

When war broke out between Japan and the Unite States, the Division of Foreign Missions had 56 mission aries assigned to Malaysia—including the Malay Penin sula, Sumatra, and Borneo. With the rapid overrunnin of the Peninsula, followed by the seizure of Sumatra Bishop Edwin F. Lee led most of his missionary group t safety in Australia and then to America. The churche and schools he left to competent Chinese, Tamil, Battak and Malay Christians, even calling some former pastor and superintendents from retirement to carry on for th duration.

Of the Foreign Division's 56 missionaries, 6 are no serving in India, 3 in South America, 8 are still in Malay and probably carrying on Christian work, 14 have with drawn from service, 20 are on furlough and supported b the board, while 5 have found other temporary service.

In these same fields, the Woman's Division had 23 mis sionaries. Since January, 1942, 1 has retired, 1 has trans ferred to Peru, 2 have resigned, 6 are on leave withou salary, 3 are still in Malaysia, 3 are employed in other ser vice by the Woman's Division, and 7 are on regular fur lough, in school, etc.

The Philippines

When the war "sealed" the Philippine Islands and civil ians could neither enter nor leave, the Division of For eign Missions had 10 missionaries on that field, principall in Manila, while the Woman's Division had 6. In addi tion, there were temporarily in Manila 9 missionarie

(Continued on page 1137)

Discipline in the Moral Choice

Physical and Mental Training Is of No Avail Unless the Man Himself Has Been Trained

CHARLES O. RANSFORD

The American people have their thoughts most seriously ned toward physical discipline. On every school yground our youth are being trained in the discipline hand and foot and eye in the games. In our colleges l universities, young men are receiving intenser train- for skill in the games. Every game they play requires free action of the disciplined body. Our young men military training have a severe discipline. That a war y be won, discipline of our needs for food and cloth- has emphasis. Our pleasures must be curtailed that re shall be no waste in gasoline and rubber. These sons with difficulty are being slowly learned.

St. Paul said, "Bodily exercise profiteth little: but god- ess is profitable unto all things." Youths disciplined in games often have been poor students. Athletes of oficiency and high rank have been moral failures. Sol- rs wearing medals for bravery and daring skill have men been found unworthy and have lost their honors. ey knew the rules, they had been trained and had come proficient, but the man himself had not been ined. Physical discipline, intellectual training, and ll are of no avail unless the man himself has been ined.

A few years ago Victorian morals and Puritanism had ich scorn. Many were fearful lest they should be called ides. Our confessions now are that we have seriously ed and have fallen "into temptation and a snare, and o many foolish and hurtful lusts, which drown men in struction and perdition."

The increase of youths, both boys and girls, in our venile courts and the frequency with which husbands d wives are in courts of domestic relations have become rming. Our home life has broken down.

Without idealism, cultural training, worthy examples, d religion, everything goes wrong. Boys and girls rested on the streets or caught in misdemeanors are, on amination, found to be from ill-regulated and depraved mes.

All the evildoers do not come from the slums or homes the poor and socially inferior. Vice and crime are no specters of persons. No home has insurance against cious spirits and immoral conduct.

A high percentage of the rejects from military service e young men who through wilful disobedience have come diseased and broken in character. They will be- me the cast-offs from every service, and a charge to the te and society for their future care. They are the dere- ts who everywhere will become a menace to social life d good citizenship.

We have not yet learned that health and physical stand- ds have a basis in moral character. The world today nds in admiration of the ancient Hebrews, whose alth and physical welfare were a part of their daily ligious training. Joseph and Daniel and the Hebrew ildren who passed through the fiery furnace will always examples for idealistic youths.

We must begin now to teach and train the post-war nerations. About all some peoples will have left will the possibilities in education and training for service. The weak and misfits and the untrained will have no place in the strenuous ongoing of the new age.

Not a few parents have great concern for their sons now in military service. If these young men have been properly taught and trained in the home before going into service, they will come back, should they be spared, the same devoted sons with high ambitions and a determination to have a share in all life's responsibilities to make a better world.

Character will be the essential qualification for service and preferment in the professional and business and industrial world. Not what honors they have received but how they stood the tests of the daily conflicts and temptations will be the determining factors in the positions they shall attain.

Obedience, attention, and application to duty are of choice. One must obey and apply oneself if one would learn. Disobedience and lack of attention are from lack of will.

A child must be taught what is right. He must be taught why it is right to do right. He must have an incentive in good conduct. He must have parental respect. He must have self-respect that he should shun evil and choose the good.

Heaven pity the child who has never been taught what is right! Every proper parent and every observing teacher has not infrequently heard the child say, "I did not know it was wrong. I did not know you did not want me to do it." Not all mistakes and evil-doing are self-willed.

More than saying, "This is wrong, you must not do it," the parent must teach his child the nature of good and evil. He must make him see the inherent goodness and the inherent wrong. He must reenforce his will in his moral choices.

The child must be taught to "abstain from all appearance of evil." His determination in goodness should be so clear that none can speak evil of him. He should be made so strong in upright conduct that he will not fear what others may say.

Tht moral character of the Revolutionary fathers was their richest contribution in the founding of the American colonies. The moral character of the signers of the Declaration of Independence made them men of courage and uprightness. They dared to think and speak because they knew themselves men of righteous purpose and good will.

The world revolution now affecting all nations must have moral leadership. The nations that have made war and shall in God's providence defeat themselves have failed in morals.

The nations that shall survive and give the world leadership must first of all have moral character, a sense of justice, and good will and a purpose to seek the good and future prosperity and happiness of others.

Our youth now in training who must give the world the needed moral leadership must be taught and trained. They must know right from wrong, and have the will to choose the good way. "God give us men!"

Men, Machines, and Christian Civilization

The Potential Contribution of the Cooperative Movement to World Peace

JAMES MYERS

A prominent manufacturer once declared that the task of modern management and engineering was "to take the burden off the worker's back and put it on the machine, and to take the burden off the worker's mind and put it in the front office."

What have you got left at the machine? The trend of mass production is a matter for concern on the part of the church. You cannot sufficiently offset in an hour of religious services on Sunday morning the de-personalizing effects of mass production in the daily lives of the workers. Yet we cannot abandon mass production. It has made available articles for consumption at prices and in quantities never before equaled in human history. When at last we learn the secret of consumption and distribution as well as we have learned the art of production, it will be possible to abolish poverty and supply enough for all.

Must all the creative intelligence then be centered in a few supermen in the front office while the mass of workers become mere human cogs in the industrial machine?

There are a number of things that can be done about it. First, in normal times, hours of labor can be greatly shortened, giving opportunity for more leisure, culture, education. This may be necessary, but it does not fully meet the needs of human personality. The major interest of a man is his job. If there is no chance to use his brains in his daily work, there is less chance of his wanting to use his brains in leisure hours, if indeed the effect of his major occupation does not rob him of his brains altogether. I once watched an operator standing before a speeded-up machine which required of him only the simplest though rapid physical motions all day long. "Don't you find that monotonous kind of work pretty hard on you?" I asked, to which he replied, "Well, it *is* pretty hard on my *feet!*"

Something more is needed than shorter hours. The first step is assuring to workers the dignity of citizenship in industry—the American self-respect of common people who have something to say about determining the conditions under which they live and work. This democratic status for the common man in industry has been brought about chiefly by the labor union movement. With all their faults, labor unions are the chief expression of democracy in industrial relations. Through collective bargaining, they have done much to lift the lot of the worker to a new level of dignity, safety, and adequate living standards. But from the standpoint of those interested in the further development of human personality in the course of the industrial process, even collective bargaining is not enough.

Labor unions and employers who meet only infrequently, and solely for purposes of collective bargaining and the adjustment of grievances, remind one of distant relatives who meet only at family funerals to quarrel over the will of the deceased. What is needed in the industrial family is *frequent* meetings of union representatives and employers to discuss not only grievances but problems of efficient production, reduction of costs, improvement of quality, elimination of waste, invention and development of new methods and machinery for the ongoing, fascinating, creative processes of production. By such union management cooperation for production it is possible at the same time to improve the efficiency of industry and to restore to the workers a share in the creative, intellectually interesting, character-building phases of industrial management.

Some employers are frightened by a suggestion for joint production committees, calling it "socialism." Others have been eager to cooperate with unions in such plans. They have discovered that two beneficial results follow. The first is a decided improvement in morale when the workers feel that the company is laying its cards on the table, taking them into its confidence, asking their advice on the real problems of successful operation. Part of this improvement in morale comes from the elimination of most of the unfounded criticism of management and destructive gossip which runs through a factory as fast as it goes over a back fence. When workers feel that "somebody higher up" is inefficient, it has a demoralizing effect all down the line. When somebody higher up *is* inefficient, the facts need to be brought out. But in most cases workers' criticism of management's efficiency is due to lack of information on company plans. Explanation of the facts restores confidence in management and increases morale and production.

A second result is improvement in operation because of actual suggestions for efficiency and changes in methods which come from the workers. "Men will use their heads as well as their hands when you give them the facts," said Robert B. Wolf of the Weyerhaeuser Timber Company who has pioneered for many years in this field, in cooperation with the Brotherhood of Pulp, Sulphite and Paper Mill Workers' union. The Amalgamated Clothing Workers (CIO) and the International Ladies' Garment Workers (A. F. of L.) have long cooperated with management in technical analysis and improvement of manufacturing processes. The latter union now has a Management Engineering Department with a "portable laboratory" that can be shipped wherever needed. It includes full motion-study and time-study apparatus, stop watches, drafting board, various measurement instruments, and a motion-picture camera. This expert engineering service is rendered free to employers that have contracts with the unions. The United Steel Workers of America (CIO) has some fifty contracts with steel mills calling specifically for systematic cooperation between union and management on efficiency and production. Such plans are capable of application in any industry. Their general adoption would go a long way toward rehumanizing production to the lasting benefit of industry as well as of the men and women who operate the machines.

Finally, if we are to have a civilization in which men and not machines are paramount, *the men must own the machines*. Not a few men, but the many. A wide-spread democratic ownership of industry will best guarantee its use primarily for service of humanity rather than for exploitation. I will go farther and say that only the setting up under a world government of certain *international*

omic controls to lower tariffs, stabilize currencies, re free access to raw materials and markets, will in the keep the economic machine from crushing humanity ugh recurring wars of which it has been a principal e.

ıt more wide-spread democratic ownership of industry ıch nation is a prerequisite for international economic e. This can come about in three ways or a combi- on of them: increase in the number of persons par- ating in effective ownership of private businesses, to- er with profit-sharing plans; public ownership of ain industries; and cooperative ownership.

the present article I desire only to call attention to ain features of cooperative ownership which seem to to be full of promise for future civilization and of ial interest to church people.

ecause consumer cooperation is democratic and rests upon all members the responsibiilty for success or ıre, it *tends* to develop *people* as well as a business. way to make responsible people is to give them some- g to be responsible for. Wider ownership of industry he common people is the only way to allay the dan- ous unrest out of which all violent revolutions are ı. There is only one sure way to make the masses of ple reasonably conservative—*and that is to give them ething to conserve.*

n important aspect of the cooperative movement is its ential contribution to world peace. The tendency of cooperative movement, as it grows large enough in ı country, is to keep down pressure for competition for ign markets, which is one of the basic causes of war. peration does this by helping toward a better distribu- of purchasing power in each nation. This results in ıter consumption of the products of farms and factories ıome and less necessity to unload on foreign markets. o, the international trade that is carried on between peratives in various nations is not profit-seeking. It nerely a cooperative exchange of mutually needed ds. Such trade builds international cooperation and ndship rather than international conflict. It offers a ior hope for one of the economic bases of world peace.

ach Men to Read!

(Continued from page 1129)

ılts can pronounce any word they have ever used in versation; and they are reading, slowly but intelli- tly, anything they have ever spoken.

Jnfortunately, this phonetic method will not work in English language because our vowels are in such a ddle, or in Arabic because they leave out nearly all vowels. In both these languages we never can pro- ınce any word until somebody tells us how—and then are never sure. Fortunately, in ninety-five per cent the world's languages, the spelling is phonetic, and ry vowel has just one sound. These are the languages, kily, in which there are the most illiterates.

Missionaries have also proved by experiments that if want to make the world literate you must teach peo- to read in their own native language. Half the non- ristian countries have been trying to force illiterates to n to read in languages and dialects they could not ak! It is as if we tried to teach our six-year-old chil- n to read Latin but not to read their own English. ıt, by the way, is what Europe did in the Dark Ages— 95 per cent of the people were illiterate!

Missionaries have been pioneers in introducing a very ple style in newspapers, magazines, and books—easy words which illiterates could understand. All the back- ward countries have a high-brow classical vocabulary for writing which is entirely different in words and grammar from the language they use in speaking: that is one of the chief hindrances to literacy. But no writer was willing to risk his reputation as a scholar by using the "vulgar slang" spoken by illiterates—nobody until missionaries did it. Yes, there were two or three nationals who dared. One was that wonderful Indian poet, Rabindranath Tagore, in the Bengali language; and, in the last few years, Gandhi. Now, all over the non-Christian world, missionaries and other Christians are pioneering with little four-page news- sheets,—large, clear type, short articles, short paragraphs, short sentences, simple words,—packed with interesting facts ignorant people need to know.

Missionaries have pioneered also in finding out what illiterates really wanted to read about, and how to write so as to give illiterates a thrill. These themes are often astonishing. For example, when illiterates in India voted on long lists proposed by themselves, these were the high- est thirty themes of intense interest: weddings, smallpox, cow dung, baby's eyes, calves' diseases, rats, debt, purdah, birth control, court trials, prayer, jewelry, home medi- cines, itch, plague, spinning, opium, plows, Gandhiji, quarrels, water tanks, selling girls, seeds, life after death, bread-baking, tricks by beggars, snake bites, shandies (dances), pilgrimages. Most of them do not know or care that a war is going on!

Briefly, Christian leaders and missionaries are the chief pioneers in literacy and new-type simple literature in all the non-Christian countries of the world, except Japan.

This simple literature provides one of the most marvel- ous opportunities the Christian church ever faced. A billion people are beginning to learn to read swiftly, swiftly! Nobody has provided them with literature. Who- ever does so can mold those people—can have them! Are we going to furnish that literature? The missionaries and native Christians stand ready and eager to do it. The bottleneck is money, for it is going to cost a lot. Illiter- ates do not know how to "pay as they go" yet. Ultimately, the investment will come back in immense returns,— especially in souls,—but the initial investment is large and the need urgent and immediate.

Methodist Witness Still Girds the World!

(Continued from page 1134)

from Korea, Japan, and China. All are believed to be carrying on some Christian activities—handicapped, of course, by restrictions made by the Japanese military and by the fact that the Islands are a war zone.

Burma

When the Japanese army overran Burma, all Method- ist missionaries were transferred to India, and there they carry on in churches, schools, hospitals, and in specialized services.

The Rest of the World

Elsewhere the world over (except in Europe, where three missionaries still remain), the missionary forces of The Methodist Church remain intact. The war has caused no withdrawals from India, Portuguese East Africa, the Belgian Congo, Angola, Southern Rhodesia, Cuba, Cen- tral America, Brazil, Argentina, Uruguay, Bolivia, or Chile. In fact, missionaries temporarily out of Asiatic lands are giving of their skills in most of these countries.

The world-wide service of The Methodist Church car- ries on!

Bishop and Mrs. G. Bromley Oxnam invited the Methodist chaplains who are now attending the chaplains' training school at Harvard to be their guests for dinner Monday night at the historic Wayside Inn in Sudbury.

Corporal Ronald E. Stroud, son of Rev. and Mrs. A. D. Stroud of First Methodist Church, Boston, arrived home a few days ago for a short furlough. He was accompanied by his wife. Corporal Stroud belongs to the Photographic Unit of the Air Corps, and is now located at Colorado Springs, Col.

Rev. Harvey H. Conklin, pastor of Grace Methodist Church, Westerly R. I., died Thursday morning of last week at Westerly Hospital, where he had undergone a major operation two days before. He was fifty-seven years old. Surviving him are his wife, Etta M. (Barney) Conklin, and two sons, Harvey H., Jr., of East Rockaway, N. Y., and Willard E., a student at Boston University School of Theology. Funeral services were set for Saturday afternoon in Grace Church, Westerly. A more extended notice will appear in a later issue of the HERALD.

Both joy and sorrow have recently entered the family circle of Rev. John G. Rogers, superintendent of the Bangor District, and Mrs. Rogers. Cause for rejoicing was the birth of their second grandchild, the son of Mr. and Mrs. Harland W. Robinson, Jr., of Melrose. Sorrow came with word of the quite sudden death of Mrs. Rogers's sister, Mrs. Charles E. Rogers, whose husband, Mr. Rogers's brother, is the minister of the United Church of Canada in Lloydminster, Alberta. Other personal items of interest pertaining to the Rogers family are the enrolment of their daughter Gwendolyn, now in Washington, as a member of the "Waves," with the expectation of entering the training school in Oklahoma next month, and the promotion of their son Vernon to the Radio Division of the Navy, with assignment to the University of Chicago, where he is now studying.

Bishop Adna W. Leonard of Washington, D. C., chairman of the Methodist Commission on Chaplains, spent last week Friday in Boston and Cambridge. In the morning he addressed the students of Boston University School of Theology on the general subject of the chaplaincy, and in the afternoon he spoke to the Methodist chaplains now attending the chaplains' training school at Harvard. Bishop Leonard is also chairman of the National Council appointed to administer the new Service Men's Christian League, the organization inaugurated on Armistice Day in Washington to provide an inclusive Protestant program for men in the armed forces. Twenty-five men, representing the following cooperating organizations, compose the National Council: Federal Council of Churches, World Christian Endeavor Union, International Council of Religious Education, and the General Commission on Army and Navy Chaplains. Among other Methodist names on the list of council members are those of President Arlo Ayres Brown of Drew University; Dr. J. Q. Schisler, secretary of the Division of the Local Church of the Board of Education; Dr. Ernest H. Cherrington, secretary of the Board of Temperance, and Hon. Daniel C. Roper, a member of the Methodist Commission on Chaplains.

Francis L. L. Hiller of Washington, D. C., has been visiting his brother, Rev. Charles C. P. Hiller, at the latter's home in Melrose. Francis Hiller was at one time a minister, but later turned to the law and became a law reviewer in the Department of the Interior. He did not sever his connection with the ministry entirely, however, but continued to serve as a local preacher, a relation he still holds.

Two Boston artists, Lieut. Dwight C. Shepler and Lieut. William F. Draper, have been chosen by the Navy to be sent to sea to record on canvas the dramatic incidents taking place in various combat areas. Their work will be part of a limited art project initiated by the Navy to provide a graphic record of the war to supplement that afforded by photographs.

Rev. Lud H. Estes, secretary of the 1940 General Conference of The Methodist Church, has been made district superintendent of the Dyersburg District of the Memphis Conference. He had been pastor of Epworth Methodist Church, Memphis, since 1938. His new address is 446 Masonic Street, Dyersburg, Tenn.

Word comes from California of the death of Rev. Walter John Sherman on Tuesday of last week after a long illness. He was stricken in September, 1939, with coronary thrombosis, which caused paralysis. Dr. Sherman was born August 15, 1886, in Plainfield, Wis. He graduated from Dakota Wesleyan University in 1913 and from Boston University School of Theology in 1917. While a student in Boston, he became pastor of the Union Congregational Church in Winthrop, where he served until 1918, when he was appointed to First Methodist Church, Lynn. Two years later he was transferred to the California Conference and assigned to the pastorate of Central Church, San Francisco. His last charge was First Church, San Diego. Since his illness he and Mrs. Sherman, who survives him, had been living in Aptos, Cal. Funeral services were to be held in San Francisco on Thursday of last week.

Bishop Frederick DeLand Leete, retired, now living at 730 Cherokee Avenue, De Land, Fla., has just completed his account of "The DeLand Family in America." In addition to genealogy the bishop has a second hobby, a collection of autographs numbering specimens of the handwriting, legible and illegible, of virtually all leaders of Methodism, past and present. Bishop and Mrs. Leete spent last summer in Indiana and Michigan.

ZIONS HERALD has lost a long-time subscriber in the death of Mrs. Albert E. Knight of East Jaffrey, N. H., which occurred on November 12. Mrs. Knight was the daughter of the late Rev. Frank J. Follansbee of the New England Southern Conference. When her copy of the November 4 issue of the HERALD arrived, she called her friend, Miss Emma Hahn, on the telephone to draw her special attention to the picture of Rev. W liam J. Smith on the cover, together with t article written about him, and said, "] baptized me when I was thirteen years old.

Rev. Carl H. Raupach of Ipswich has be a patient at the Palmer Memorial unit of t Deaconess Hospital in Boston for seve weeks.

Rev. J. T. C. Blackmore, who recen resigned as pastor at Raymond and E Candia, N. H., to rejoin his wife overs since she was unable to come to this count may be addressed at 28A Lexden Ro Colchester, England.

Rev. Wesley D. Osborne from North Met odist Church, Fall River, is the new past at Chatham, succeeding Rev. Tharold Northup, who left to enter the chaplain

Rev. F. J. Andrews of Bethlehem, N. H succeeds Rev. G. R. Wolverton as pastor Lancaster and Grange, N. H. The appoi ment is effective November 29.

Rev. E. B. Grundy, pastor of Grace Met odist Church, Bangor, Maine, is a patient the Homeopathic Hospital, Bangor.

First Methodist Church, Medford, m with a great loss on November 8 in the su den death of George H. Watson, Jr., at t age of fifty-one years. Mr. Watson was member of the finance committee and t board of stewards of the church. He leav his widow, Mabel Watson, and two sor Robert and Allen. Funeral services we conducted at First Church by the past Rev. Clarence A. Morrill.

Dr. W. W. Weller of the finance and deb raising department of the Division of Hon Missions and Church Extension has recent been engaged in Sanctuary Crusades at Pa Methodist Church, Bloomington, Ill., an Hamline Methodist Church, St. Paul, Min Dr. Weller's son, Lieut. Col. Donald Weller, is with the Amphibions Corps, Pacif Fleet, U. S. Marines.

Robert Peace, who went with Bishop Joh M. Springer as his secretary on his return t Africa, was married on September 12 t Miss Joy Stauffacher, daughter of Dr. C. Stauffacher, Methodist medical missionary Inhambane.

Mrs. Lewis G. (Dorothy B.) Maso daughter of Rev. Francis W. Brett of Do chester, is making a good recovery follow ing a serious operation performed at th Doctors Hospital, 845 Beacon Street, Bostor on Tuesday of last week. Her husband is a ensign in the U. S. Navy, at present statione at San Juan, Puerto Rico. Mrs. Mason ha been living with her father in the parsor age of Stanton Avenue Methodist Churc Dorchester, since the death of her mothe a year ago.

Dr. Eliza B. Cahill, who died Saturda November 14, at her home, 19 Charles Rive Square, Boston, in her eighty-first year, ha been for many years a loyal member of S Mark's Methodist Church in Brookline. D Cahill graduated from Boston Universit School of Medicine in the class of 1886 an was in her day a very successful physicia About twenty years ago while on a Med terranean cruise she suffered a stroke of pa ralysis and had been in frail health ever sinc But her mentality was remarkable and sh

in touch wth her many friends. She been active in the Boston University nen's Council and showed a vital inter- n the university. Her pastor, Rev. William .eslie, conducted her funeral service on day afernoon, November 16.

ev. Harry R. Caldwell of Futsing, China, ntly underwent a successful operation for act, performed in Chengtu, according to diogram from Chungking sent by Glenn er, October 17, to the Board of Missions Jew York.

r. W. MacKenzie Stevens, dean of the ege of Commerce of the University of yland, has been given a leave of absence o to China as consultant in management the Chinese Industrial Cooperatives. He as a representative of the State Depart- it loaned to the Chinese Government, ch requested his services because of what lid for the Chinese cooperatives in 1934 to 5 when he was in China.

There are some three thousand Ameri- civilians interned by the Japanese in a nila college, according to an announce- nt by the Office of War Information," *The Watchman-Examiner* in its issue of vember 5. "The internees are held on the pus of the Santo Tomas University. They e been allowed to organize themselves a self-governing basis. Those who are are performing work duty in maintain- their emergency community. Under the ction of Rev. Walter B. Foley, pastor of English-speaking Union Church in nila up to his internment, a program of gious services is regularly carried on. A mittee arranges for the conducting of day services with sermons and Bible ses."

t the fall banquet of the Philadelphia hodist Social Union, Dean John S. eau of the College of Arts and Sciences he American University at Cairo, Egypt, also served as a missionary in Iraq at ul and Bagdad, gave a gripping account he strategic significance of the Near East only for the military success of the ted Nations but more so for the mis- ary enterprise of Christianity. Presi- J. Wesley Masland, layman from Oak e Church, presided.

Family Devotions" is the title of a small ual prepared by Franklin P. Cole and lished by the Congregational Christian mission on Evangelism and the Devo- al Life, 287 Fourth Avenue, New York . It consists of family services, devotional ings, children's prayers and graces. The ual, which sells for twenty-five cents, be obtained at the Pilgrim Press, 14 on Street, Boston. Mr. Cole will be embered as a contributor to the Four doms Number of ZIONS HERALD last , his article being entitled "The Colonial chers and Liberty." Mr. Cole, then min- ister of the Williston Congregational Church in Portland, Maine, is now pastor of the Church-in-the-Gardens, Forest Hills, N. Y. A year ago he wrote a pageant play, entitled "Christmas in Coventry," which was published by the Walter H. Baker Company of Boston.

In cooperation with the Government's urge to produce skilled and trained man and woman power for an all-out war effort, President Daniel L. Marsh of Boston University announced last week that beginning on January 18, 1943, Boston University will admit to college study high-school senior boys and girls who are recommended by their principals for college work. This radical departure in academic circles is occasioned by "the urgency of immediate manpower needs and by the war-stimulated demand for the professionally and scientifically trained men and women," President Marsh said. "These demands," he continued, "have created an unprecedented challenge to the schools and colleges of America, a challenge which we intend to meet." The action taken by Boston University is in line with the recommendation made by the Association of American Colleges at its recent meeting in Philadelphia. Similar action to that announced by Boston University has been taken by Ohio Wesleyan University, effective February 1.

An occupational tally of the lay leadership of Methodism, including both members of the General Board of Lay Activities and Annual Conference lay leaders, shows that educators are in the plurality. There are twenty-four of these, seventeen of whom are executives or professors in colleges. Twelve lawyers compose the second largest group. Manufacturers, merchants, and insurance men are tied. There are eight of each. Five physicians and one dentist are on the list, and the man we all must inevitably meet, though we escape all the rest, a mortician. As it should be, the group is drawn from widely distributed occupations. There are thirty classifications.

Next Sunday afternoon, November 29, on Station WHDH, from 3.15 to 3.45, Dr. William L. Stidger in the weekly Boston University Vesper Program will give the second of a series of dramatic book sermons, using "Angel Mo and Her Son, Roland Hayes." This broadcast will also feature Dr. James R. Houghton and the Seminary Singers in Negro spirituals, especially spirituals that Roland Hayes has made famous. The moment of silent prayer, which is regularly included in this broadcast, will be observed, with the singing of the theme song, "O God, our help," in the background.

The fiftieth anniversary of the Methodist Historical Society of New York will be observed at Metropolitan-Duane Church, 7th Avenue and 13th Street, New York City, next Monday, November 30, at 8 p. m., with an address by Bishop Edwin Holt Hughes, an historical sketch by Dr. James R. Joy, and music by the choir of Salem Church. Dr. John M. Pearson, president of the society, will preside. Hostesses are the members of the Friends of John Street and the women of Metropolitan-Duane Church.

The first of a series of messages urging people to attend and support their respective churches appeared in the *Lynn Daily Item* on Wednesday of last week, under the sponsorship of the *Item,* with the endorsement of the Lynn Council of Churches. The display, including a large cut of a church steeple, and headed "The Churches of America Join Hands to Talk with the People of America," occupied more than a quarter of a page of the paper. There was also in the same issue an editorial drawing attention to the series of messages and reenforcing the appeal in behalf of the churches. Such support and cooperation on the part of the daily press is a great source of encouragement to the churches, whose burdens have by no means grown lighter in these war days. Let us hope that many men and women who have drifted away from the church will read these messages and realize their own need of the spiritual guidance that only the church can give.

Brothers College of Drew University, founded in 1928 as a college for men, became coeducational as a war measure by action of its trustees on Friday of last week. At the same meeting the trustees approved plans for a twelve-week summer session, the first in the institution's history. The admission of women will begin with the summer term.

The educational building of the Fifth Avenue Methodist Church, Wilmington, N. C., was dedicated on Sunday, November 1, as the "Charlie Jones Soong Memorial," thus honoring the memory of the Chinese lad who became the father of Madame Chiang Kai-shek, wife of the Generalissimo of China, and five other sons and daughters, all of whom have been influential in the life of the Republic of China. Young Soong, who ran away from his home in China and finally landed in Wilmington as a cabin boy aboard the United States cutter "Colfax," was converted to the Christian faith at revival services held in the old Fifth Street Methodist Church, which stood on the site of the present church property. It was on November 7, 1880, that he received Christian baptism in that church from the hands of the pastor. The "Charlie Jones Soong Memorial" is believed to be the first major building in the history of Protestant Christianity in America to be dedicated to the memory of an Oriental.

With Our Writers

L. L. Dunnington, Iowa City, Iowa; minister of First Methodist Church.

Charles Cleveland Chayer, Manchester, N. H.; minister of another First Methodist Church.

Frank C. Laubach, New York City; Congregational Christian missionary from the Philippines and internationally known expert on literacy, now making a trip through South America in the interests of literacy.

W. W. Reid, New York City; director of news service, Board of Missions and Church Extension.

Charles O. Ransford, Shelbina, Mo.; member of the Missouri Conference.

James Myers, New York City; industrial secretary, Federal Council of the Churches of Christ in America.

Students' Night at Social Union

An unusually large attendance marked the meeting of the Boston Methodist Social Union on Monday evening of last week, it being the annual Students' Night. The hall in Boston University's Hayden Memorial Building was filled almost to capacity with faculty members and students of Boston University School of Theology and Methodists of Greater Boston to hear Dr. Horace G. Smith, president of Garrett Biblical Institute, Evanston, Ill., who was the speaker of the occasion.

After the singing of the "Boston University Hymn," the invocation was offered by Rev. John L. Cairns, superintendent of the Worcester District. Dinner over, the audience joined in singing "America" under the leadership of Professor James R. Houghton.

Turning to some items of business, Herman T. Gammons, president of the Social Union, called on James F. Farr, chairman of the membership committee, who proposed the names of seventeen persons, who were by vote admitted as members of the organization. Mr. Gammons then voiced a welcome to the faculty and students of the School of Theology, quoting a saying of Edward Everett Hale's to the effect that we ought to touch elbows with our fellow men. He noted that the Social Union and the School of Theology came into existence at about the same time and that they would do well to keep in close touch with each other. He also paid tribute to the late Roswell R. Robinson and his daughter, the late Mrs. G. Louis Richards, for their generosity in making possible the yearly Students' Night.

Kenneth Enoch Nye, graduate of Nebraska Wesleyan University, responded in behalf of the students. By way of introduction, he told something of his own experience during the last two years. He entered the theological school fresh from college, with certain views regarding social customs and student life. Coming into an atmosphere entirely different, he was inclined for a while to be a little critical, not to say cynical. But with the passing of the months he discovered that he had come into contact with a new world of reality, and he began to appreciate the worth of the faculty members and his fellow students. He also caught some new visions of the task of a minister. As long as human beings remain what they are, the great task is to relate men to God. He then went on to tell something of the ambitions and possible futures of his fellow students. Some, he said, will go into the chaplaincy; some will assume rural pastorates; some will become city workers; a few will be called to wealthy churches and to churches well organized as going concerns. But all of them will have their own peculiar problems to face, and all of them will have to work with men who are fearful, bereaved, despondent. "That is our world," he said, "and in that world we shall find our work. In the theological school we are taking on certain attitudes and beliefs, and certain techniques with which to meet the problems of this war-torn world, and the world that is to be after peace has been declared." Coming to the close of his address, Mr. Nye asserted that Boston University School of Theology was the greatest school of its kind in the country. "As we leave its halls we cry to this needy world, in the words of Edwin Markham, 'Come on—I am ready for you.' "

Following Mr. Nye's address, the Boston University Seminary Singers under the direction of Professor Houghton rendered three selections, including an arrangement of "De Profundis" made by Professor Houghton himself.

The next speaker was President Daniel L. Marsh of Boston University, who had as his subject "Orientation." After some remarks regarding the Hayden Memorial Building and the Charles River campus, Dr. Marsh indulged in some reminiscences of the days when he and President Smith, together with President Arlo Ayres Brown of Drew University, were fellow students on the campus of Northwestern University.

After three more selections by the Seminary Singers, Dean Earl Marlatt of the School of Theology introduced the speaker of the evening. He pointed out that Dr. Smith was a student at Boston University School of Theology in 1907-08, but, evidently following the advice of the man for whom he was named, decided to go West to complete his education. Dean Marlatt also reminded his hearers that President Smith had received an honorary doctorate of letters from Boston University, and this constituted an added claim upon him as belonging to the university.

In his opening remarks Dr. Smith pointed out that ministers in these war days are the most privileged group in the country in that they are not drafted for military service. Theological students are left practically free to work out their own careers, while other young men of the same age are being told by the Government what they must do.

Referring to his theme, "What Can I Do?," Dr. Smith made this answer: There is one thing each and every one can do, and that is, he can help maintain the great traditions. The speaker said he realized that in making this assertion he left himself open to criticism from those who maintained the liberal and progressive point of view. He nevertheless went on to emphasize the importance of the past in shaping the present and the future. By way of illustration, he told how in the great depression the members of the Union League Club in Chicago brought in their worthless securities and papered the four walls of one room with stock certificates. As the years passed, however, they discovered that the securities were valuable, after all, and took them back. So the man who throws away the great traditions makes a mistake.

We begin at birth with a traditional inheritance. Our forebears had certain ways of looking at things and certain ideals. When we move out of the family circle into other groups we find other sets of traditions. Here Dr. Smith told of a wreck on Lake Michigan in which 400 persons were involved. All but less than twenty were drowned. As the students of Northwestern University gathered on the lake front, they could see persons clinging to bits of wreckage who were in grave danger of being dashed against the cliff. A student by the name of Spencer volunteered to go to the rescue and was let down over the cliff on a rope. Seventeen times he swam out, and each time he brought someone back. At last, overcome by his exertions, he collapsed, but managed to look up and say, "Did I do my best?" That tradition is told wherever Northwestern University is known.

Now, we have a great tradition in the democratic tradition. It goes back to the Mayflower Compact, the Declaration of Independence, and the Gettysburg Address. "I ran across a book not long ago entitled 'A Chart for Rough Waters,' " said Dr. Smith. "In that book it is asserted that the great tradition started in Europe and came to its best in America. All the world's woes in our time come from forgetting the great tradition of democracy. And what does that great tradition say? It says that every man's life partakes of the Divine. Life has purpose and takes direction because God is in it.

"Let us look at life. When a baby is born, the parents have no doubt there is something divine in him. Often as men approach death we can see in them glimpses of the divine life. For example, when President W. F. Warren of Boston University came to the evening time of his life, one could almost see the process of putting on immortality. Often in some great disaster some man or woman of the rank and file stands out in heroic splendor, ready to give his or her life for others."

Man's life does partake of the Divine, continued Dr. Smith. It has purpose and direction. Here is the secret of the best civilizations. Our trouble comes in forgetting our idealism.

What would happen if we took this great tradition seriously once more? The home would be transformed in a week if every member thought every other member a child of God. And it does not end here. Sometimes one man has control over the destinies of thousands or tens of thousands of persons. If he should get the idea that every man is a child of God, there would be a transformation in the social structure.

We hear much today about imperialism and the sweep of empire, and the exploitation of races and nations. Suppose in this bigger sphere the idea that all men are divine were to become current. We should then assume that the yellow and black folks are children of God just as the white folks are.

"You and I," said the speaker, "belong to a social group that has allowed sharecropping and other evils to grow up because it has not regarded all men as children of God. If we are to have a new world order after this war we shall have to begin to build on the great tradition. But we must have the vision before we can have the realities."

As an illustration in closing, President Smith told how he witnessed, some years ago, the moving of a great observatory on the Northwestern University campus. The best engineer available had been brought to Evanston to handle this delicate operation. Dr. Smith described how the building was slowly, almost imperceptibly, brought to the position it was to occupy and then allowed to settle down gradually upon the firm foundation that had been put in with great care.

This is the process, said the speaker. We must have the vision from above, and then the building up from below, if we are to accomplish the great purpose of human life. "What can I do? For one thing, I can maintain the great tradition in my own heart and then help to fix it firmly in the hearts of others."

After the audience had sung the "Divinity School Hymn," the benediction was pronounced by the editor of ZIONS HERALD.

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G. Bromley Oxnam, Honorary President
Ralph B. Urmy, President
Otto Scott Steele, Vice-President
Annie G. Bailey, Secretary-Treasurer

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Peace Commission Broadens Educational Program

Realizing the need for active participation of church people in planning now for the post-war world, the Commission on World Peace, of The Methodist Church, in annual session at Evanston, Ill., November 4 and 5, adopted an expanded educational program on the bases of a just and lasting peace which will be carried into local churches in all sections of the country.

Under the chairmanship of Dr. Ralph W. Sockman of New York, the eighteen members (out of twenty-three) of the commission who attended, enthusiastically planned for a series of peace education conferences on the moral and spiritual bases for peace, and for new study materials directed to laymen for home and church use.

A special field committee, consisting of Bishop Paul B. Kern, Nashville, Tenn.; Dr. Lynn J. Radcliffe, Oak Park, Ill.; Dr. Harold C. Case, Scranton, Pa., and Dr. Sockman, will promote the holding of such conferences in local churches, districts, and Conferences.

Development of a new peace study primer is to be the work of another committee, in cooperation with the Methodist Curriculum Committee and the Federal Council of Churches. Members of this committee are Miss Georgia Harkness and Dr. Ernest F. Tittle of Evanston, and Harry N. Holmes of New York.

Other items in the broadened educational program call for a survey among laymen of attitudes and opinions on post-war peace problems, peace posters for use in local churches, production of panel discussion recordings for use on local radio stations and for reproducing at meetings, and the preparation of a local church round-table packet on peace.

To advance ecumenical interests of Methodists,—the maintaining of Christian fellowship across lines of race, class, nation, and divided thought and decisions,—the Peace Commission endorsed peace projects of the Federal Council of Churches and the World Council of Churches, including the creation of a commission on post-war reconstruction which will provide for the rebuilding of churches in war-torn countries.

The "Statement of Guiding Principles" on a just and durable peace, issued by the Commission to Study the Bases of a Just and Durable Peace, was endorsed and is recommended for study in peace groups. A gift of $1000 was voted to this commission, of which Dr. Walter W. Van Kirk is chairman, for its work.

Recognition was given by the Peace Commission to recent acts of the United States Government which tend to alleviate conditions working against world peace. Gratitude was expressed for the Roosevelt-Churchill Atlantic Charter, "which lifted the hopes of mankind that an ordered world of justice, freedom, and peace is the aim of the United States," and the statement of the President that it applies "to all mankind."

The resolution went further, however, stating: "There are indications that Eastern lands are apprehensive as to the application of the Atlantic Charter for them, and we urge its implementation into a world charter that all people in all lands will feel sure of their inclusion with crystal clarity and absolute certainty."

Appreciation was expressed for the renunciation by the American Government of the claim of extraterritoriality in China. Immediate placing of Chinese upon the same immigration basis that governs immigration from European countries was asked in another resolution, which also reaffirmed the 1940 General Conference stand "that there should be no discrimination in the national immigration laws against an individual because of race, color, or creed."

Commendaton also was given to the Federal Government for its efforts "to secure for Negroes the same opportunity to serve the nation as is accorded other citizens," and for its plan "undertaking the relocation of individual Japanese and families in schools, on farms, and in other civilian occupations."

The resolution also said: "We call upon the churches to give active cooperation in this enterprise through vocational placements, financial aid, and spiritual and moral support to these victims of war."

Approximately 360 Methodist boys now are in Civilian Public Service camps, it was announced by Dr. Charles F. Boss, Jr., executive secretary of the Peace Commission. Following a report of the activities in connection with conscientious objectors, the commission voted endorsement of the work done by Dr. Boss and by Bishop G. Bromley Oxnam of Boston, a member of the commission, who is chairman of the Federal Council of Churches Committee on the Conscientious Objector.

Two representatives, Dr. Case and Dr. Boss, were elected by the Peace Commission to the Methodist Service Committee, which is to act as a clearing agency for projects of service in relief and reconstruction. It w announced that the Service Committee wou meet in Cleveland, December 6.

Endorsement was given to the World D of Prayer on the first Sunday in Lent, whi is sponsored by the United Council Church Women.

Members of the Peace Commission atten ing the annual meeting, in addition to tho previously mentioned, were: Rev. Earle Baker, Cedar Falls, Iowa; Rev. George V Carter, New Orleans, La.; Rev. James Chubb, Nashville, Tenn.; E. E. Collir Billings, Mont.; Anson C. Fry, Cincinna Ohio; Rev. Edmund Heinsohn, Austi Tex.; Rev. W. H. Hertzog, Twin Falls, Id ho; Mrs. Isaac Morris, Birmingham, Ala Rev. Arthur Pittenger, Long Prairie, Minn and Rev. Paul Worley, Marion, Va.

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Gifts for Japanese Children

More than forty thousand children wh last year enjoyed Christmas in their ow homes, around their own gaily decorate trees, among congenial friends and sur roundings, and over a rich festive boar this December faced a dreary Christmas i a strange environment.

But they were not forgotten. Answerin a last-minute call, representatives of th Home Missions Council and the Feder Council of Churches met in New York Cit and set up plans for Community Christma Parties in all of the ten WRA Relocatio Centers, with dinners and decorations an "a gift for every child." This project r ceived spontaneous and enthusiastic r sponse, and gives every promise of being complete success.

The Japanese American Citizens Leagu the American Friends Service Committe the Young Women's Christian Associatio Girl Reserves, and other organizations ar all pulling together with the joint commit tee in order to spread the greatest amount o Christmas cheer over all the Centers to ever last corner.

At the meeting, each denomination wa asked to take care of a definite quota of lit tle Japanese Americans. Each was assigne certain Centers. If the response is generou enough, and if gifts can be augmented b contributions, the older youths and adult will also be included in the Communit Christmas Parties to the extent of dinner and perhaps gifts.

It was arranged that gifts should be sen in directly to the designated Centers, wher they will be received and later distributed b Community Christmas Party Committee composed of representatives of these denom inations, of the other participating organi zations, and of interested adults. A ceilin of twenty-five cents on the cost of each gif was set to insure a uniformity of value.

Though time is short, the project is s worth while that all friends of the fort thousand children are expected to remembe them and see that there is "a gift for ever child."

oks for Graduate Courses

or twenty years Methodism has been ying on a significant project in adult ed- ion through the Graduate Courses by espondence offered to its ministers. se are sponsored by the Commission on rses of Study and are taught by some of nodism's most outstanding scholars. The lment in the courses runs into the thou- s. Included among the students are min- s of many denominations, and some lay- .

an effort to make these courses avail- to a still larger number of persons, the mission has recently placed in the loan ries of all the Methodist theological ols all the books (except the Abingdon e Commentary) now required for these ses. The seminaries will send books on est to students registered for correspond- work. Students are expected, however, oide by local requirements regarding the rn of books.

ne Graduate Courses now available by espondence, together with the respective iers of these courses, are as follows:

"Studies in John's Gospel," Rev. Dr. ster Warren Quimby, Mifflinburg, Pa.

"The Shorter Prophets of the Hebrew on," Professor J. H. Hicks, Southern nodist University.

"Modern Thought in Its Bearing on gion," Professor Lisgar R. Eckhardt, auw University.

"The Evangelical Christian Faith," essor Edwin Lewis, Drew Theological inary.

"The Religion and Theology of Paul," essor Godfrey Tietze, University of Chat- oga.

"Philosophy of Religion," Professor ar S. Brightman, Boston University Grad- School.

"Christianity and Non-Christian Reli- s," Professor Edmund D. Soper, Gar- Biblical Institute.

"The Holy Spirit in Christian Life Thought," Professor William G. Chan- Drew Theological Seminary.

"The Meaning of God," Professor ris Franklin Rall, Garrett Biblical In- te.

. "Worship Values in the Psalms," Pro- or Elmer A. Leslie, Boston University ool of Theology.

. "Christian Hymnody," Carl F. Price, York City.

. "The Minister's Leadership in Reli- s Education," Professor Frank M. Kibben, Northwestern University.

. "The Makers of American Christian- Professor William W. Sweet, University Chicago.

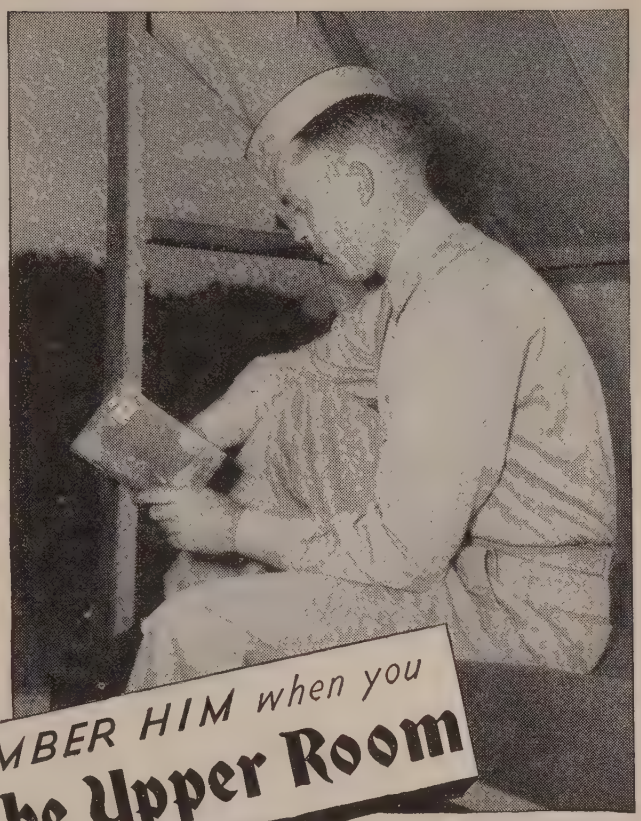
. "Christianity and the Social Order," essor F. Ernest Johnson, Columbia Uni- ity; research secretary, Federal Council Churches.

. "The First Three Gospels," Professor Newton Davies, Drew Theological inary.

. "The Christian Criticism of Life," n Lynn Harold Hough, Drew Theologi- Seminary.

. "The Religious Message of the New tament," Professor Clarence T. Craig, duate School, Oberlin College.

. "Spiritual Values in Victorian Litera- ," Professor Edwin Mims, Vanderbilt versity.



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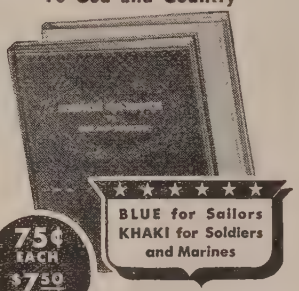

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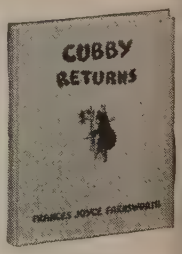

THE BURRO'S MONEYBAG [J7] *Margaret Loring Thomas.* A colorful Mexican story of Pedro who sells gardenias to tourists to earn pesos to buy his own burro; told against the background of the scenery, customs, and life of his people. The illustrations are as Pedro himself would have drawn them. *(123 pp. size, 6x8 inches)* $1

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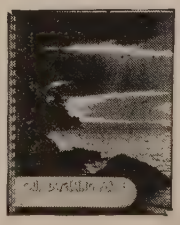

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pringfield District Letter

★

RLES W. JEFFRAS, Superintendent

llowing the last session of Annual Con-
ce, Mrs. Laura W. Frangiamore was ap-
ed to supply Florence, and Robert L.
fiel was appointed to supply Leyden
East Colrain. J. Brabner Smith resigned
ipply pastor at Feeding Hills Septem-
l. Elmer H. Douglass, a missionary to
h Africa, on furlough for the duration,
ppointed to this charge. Lester E. Evans,
ngregationalist, was chosen as the min-
of the Federated Church at Warren,
began his work there on October 18.
e parsonage homes of the district have
visited with joy and anxiety. On Sep-
er 12, Allan Knight Cooper was born to
and Mrs. Chester R. Cooper of Chico-
as previously announced in the HERALD.
November 12, Clifford Russell Dodge
welcomed by the R. E. Dodges at East
gmeadow. On October 15, O. W. Lori-
Sargeant of West Springfield and West
vam and Miss Dorothy Pauline Strom-
of Holden were united in marriage at
ey Church, Worcester. They are now
d in their parsonage home in West
gfield. Mrs. G. A. Higgins of Green-
underwent an appendectomy during
ummer, and H. H. Bair of Fairview is
convalescing from a similar operation
tly performed.

September 24 one of the long-time and
red members of the New England Con-
ce, John Wriston, died after a linger-
illness. During his retirement he and
Wriston had lived in their lovely coun-
ome in North Brookfield. He was a
ful minister of Jesus Christ, beloved of
brethren and the churches that he
d.

ce last Conference, four of the churches
celebrated anniversaries—Chicopee Falls
0th on June 2, eliminating a long-stand-
debt at the time; Ludlow its 150th, mak-
mportant improvements as a part of the
ration; Shelburne Falls its 100th on Oc-
4; and Northampton its 100th the week
ovember 1, as a feature of the celebra-
eliminating all current-expense indebted-
carried for years.

veral of the churches have made exten-
repairs and improvements. South Had-
Falls has done a major job, redecorat-
he interior and remodeling with a beau-
chancel. Easthampton has completely
vated the interior. Wesley, Amherst,
built a new addition to the fine brick
onage, providing also for a garage.
ge is happy with improvements long
ed. Southwick has been carrying on a
ram of improvements for over a year.
nce is enthusiastic in such a program
. Cushman has arisen from the dead,
ng been practically closed for the last
years. More than $1000 has been pro-
l for improvements in and about the
ing. The church was reorganized on a
t Sunday, and is moving with enthu-
into the future. Sixteen persons were
zed and thirty were received into
bership. Athol is launching a cam-
now for $4500 for a complete
vation of the interior of the church. In
hese improvements no debts have been
red.

esley Church, Springfield, has been busy, following the dedication of its beautiful parish house and chapel, in building and providing an expanded program commensurate with the challenge and opportunity the new facilities offer. Westfield set an excellent example by observing a World Vision Week this fall, providing a special program of speakers giving inspiration and information regarding World Service projects.

Mrs. Irene McCague Ihde of Paterson, N. J., an effective evangelist, has been doing some very satisfactory work in the churches of this district. Special series of meetings have been held at Athol; Chester; Liberty, Springfield; Asbury, Springfield; Fairview; and Bondsville. Quite a few of the pastors of the district feel that the tide has definitely turned in many of the churches toward a deepening of the interest of the people in things religious. Let us hope it is so.

The last session of the District Conference was an event of outstanding interest and importance, as these gatherings must have been throughout the Area, owing to the character of the program. The attendance was satisfactory. The Institute and Assembly at Laurel Park this summer had a 30 per cent increase in the attendance of young people registered. However, owing to transportation difficulties, the attendance of visitors at the meetings was under last year. An effort has been made to correlate the promotional meetings of the district so that fewer meetings will be held and less demand made for travel. The district is looking forward now to the observance of Covenant Sunday. Nearly seven thousand membership certificates have been ordered for use in this observance.

Women's Meetings

NEW ENGLAND SOUTHERN CONFERENCE

The fall meeting of the New England Southern Conference Woman's Society of Christian Service was held at Mathewson Street Church, Providence, R. I., Wednesday, November 4. Mrs. Harold Holehouse, the Conference president, presided.

The morning devotions were in charge of Mrs. Frank Westerberg of Attleboro, Mass. The following officers were elected for the coming year: president, Mrs. Harold Holehouse, Danielson, Conn.; vice president, Mrs. Willis E. Blount, Warren, R. I.; recording secretary, Mrs. James A. Thompson, New Bedford, Mass.; corresponding secretary, Mrs. Walter P. Jones, Providence, R. I.; treasurer, Mrs. Joseph A. Newton, Barrington, R. I.; secretary missionary education and service, Mrs. E. N. Griffiths, Pawtucket, R. I.; secretary Wesleyan Service Guild, Mrs. Harry Bishop Johnson, Edgewood, R. I.; secretary young women's and girls' work, Mrs. J. Bernard Gates, East Weymouth, Mass.; secretary student work, Miss Esther Livingstone, Providence, R. I.; secretary literature and publications, Mrs. Albin Dahlquist, East Greenwich, R. I.; secretary supplies, Miss Vivien Silvey, Oak Bluffs, Mass.; standing committees—spiritual life, Mrs. Frank Westerberg, Attleboro, Mass.; status of women, Mrs. Owen Williams, Edgewood, R. I.; missionary personnel, Miss Hazel Mader, Taunton, Mass.

The afternoon session was devoted to discussion groups conducted by various officers, with Miss Dorothy Weber and Mrs. Helen B. Bourne of the Woman's Division contributing a vital part to the discussions. At four o'clock Mrs. Bourne addressed the entire assemblage.

A South American evening brought the day to a close. The banquet was served in a South American atmosphere and with a Spanish menu. During the supper Mrs. Dahlquist, accompanied by Mrs. Jackson, led the audience in the singing of Latin American songs.

SPRINGFIELD DISTRICT

The fall meeting of the Springfield District Woman's Society of Christian Service was held at the Westfield Methodist Church on November 10, with only an afternoon session instead of the usual all-day meeting.

Mrs. Richard A. French, the district president, presided. Music was furnished by Mrs. Harold Pringle, the church organist, and Harold Hudson, baritone soloist.

There were reports by the different secretaries of the district and remarks by Mrs. H. Lewis Hardy, Conference secretary of mis-

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sionary education, and Miss Anne Brooks, Conference treasurer.

The address of the afternoon was given by Mrs. Howard M. LeSourd, who took as her subject "United and Forward." Mrs. Carl S. Ell spoke on "Glimpses of the Columbus Assembly," and Mrs. J. W. McQuillan of Springfield gave a report of the recent Conference meeting at Malden Centre Church.

The biennial election was held, and the following officers were chosen for 1943-44: president, Mrs. Richard A. French, Belchertown; vice-president, Mrs. Maude B. Fowler, Westfield; recording secretary, Mrs. William Hegenscheid, Holyoke; corresponding secretary, Mrs. W. H. Dockham, West Springfield; treasurer, Mrs. F. N. Bridgham, Springfield; secretary of Christian social relations and local church activities, Mrs. Howard Jackson, South Hadley Falls; missionary education, Mrs. A. H. Lindsey, Amherst; literature, Mrs. H. L. Polhamus, Agawam; supplies, Mrs. W. E. Austin, Greenfield; spiritual life, Mrs. Harold Brooks, South Hadley Falls; student work, Mrs. William French, Granby; young people's work, Mrs. E. H. Daley, Northampton; children's work, Mrs. Roger Wolcott, East Longmeadow; Wesleyan Service Guild, Mrs. W. O. Grant, Springfield; status of women, Mrs. Raymond Black, Northampton.

RENA B. HADLEY, Rec. Sec.

High Hour of Destiny

(Continued from page 1126)

Americans are fighting mad, as they have a right to be. Our boys are taking North Africa by storm, and Rommel's broken army is being hacked to pieces by the British, strongly supported by our air force. We intend to keep on going at an ever-accelerated pace until victory has been won.

But that same dread breakdown in character that Agar so ably portrays is also at work on the Allied side of the line! When Wendell Willkie made his report to the American people recently, he said the vast reservoir of good will for America that he had observed abroad was leaking rapidly from a thousand faucets. The Asiatics are not so sure that we know what we are fighting for. Mr. Roosevelt has said that the Atlantic Charter embraced the peoples of all the world. Mr. Churchill told his Parliament that these freedoms were not intended for Asiatics—meaning India, of course. Last night I listened to Mr. Churchill tell the world by radio that the British were "fighting to preserve the British Empire intact," and he wanted that fact made plain, he said, lest it be misunderstood "in some quarters." It was evidently an answer to Wendell Willkie's forthright speech.

Obviously, this point needs clarification and at once. Are we fighting to preserve the British Empire intact? Is the Atlantic Charter for the white man only? Are we paying $8,000,000 an hour and watching American blood begin to flow in an ever-widening stream for that? Are the people of India to be free or are they not? Our President should waste no time in finding out. This is our problem now as well as a British problem.

Dr. K. H. Shridharani, author of "A Warning to the West," spoke in the First Methodist Church, Iowa City, a week ago. In elaborating this very point, he warned that, unless Americans are willing to help solve the Indian problem now, the failure will almost surely result in another war in twenty years—a war of the East against the West. He said India and China would not indefinitely stand for white domination and exploitation of their countries.

Back in 1862 when this Republic faced some of its darkest days, Julia Ward Howe went to Washington with her husband. Most of one cold February night she sat in her darkened hotel window and watched the green and poorly equipped lads of the Union armies marching past. Always they sang "John Brown's body lies a-mouldering in the grave." She went to bed with a heavy heart.

Toward morning she awoke with new words to that stirring tune forming in her mind. She leaped out of bed and wrote, among other verses:

"He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat.
Oh! be swift, my soul, to answer Him, be jubilant my feet;
Our God is marching on."

The "Battle Hymn of the Republic" helped the North to sing its way to victory. When Lincoln hear it, the tears coursed unhinder down his deep-lined cheeks, and he cri "Sing it again." It put iron into the r tion's blood.

Significantly enough, this great hymn w sung in St. Paul's in London on July 4, 19 The occasion was the unveiling of a mem rial to the first American to lose his life this second world war. Only the futu will be able to tell whether that lad died vain. *The Christian Century* calls Willki report to the American people "A Battle C of Freedom." If the issues he so clear raised in that talk are fearlessly met a solved, we shall be well on the road towa a nobler civilization than mankind has ev known. But if the tragedy of character, t revolt against civilization, has proceeded far, even among the Anglo-Saxons, that w cannot solve those problems, then may G have mercy on our souls. "He is sifting o the hearts of men before His judgment seat and I, for one, have faith to believe that w shall see the glory of the challenge that ours. But the issue is joined. It should clarified *now* before the tide of victory th seems already to be rising shall have swe us beyond the point where our great al across the sea is willing even to discuss This is America's high hour of destiny. Wh shall we do with it?

Russia, Yesterday and Toda

IV. Russia and Economic Problem

Undisclosed facts on the stress of war o Russia's economic structure and the tot mobilization of financial resources to pros cute the Soviet war featured an address Professor Wassily Leontieff of Harvard the fourth in the series of twelve lectures "Russia, Yesterday and Today" at Bosto University's Hayden Memorial. The le tures are sponsored by Boston University a the Russian War Relief, Inc., for Soviet be efit.

Professor Leontieff is a noted authority

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ia's economic problems. He received ›ctorate of philosophy in 1928 at the 'ersity of Berlin. Coming to the United s as an instructor in economics at Har- in 1932, he was made an assistant in , and is now an associate professor. r the lecture, Professor Leontieff con- ed a public discussion, answering ques- presented by the audience.

Church Register

Herald Calendar

d of Missions and Church Extension, ınual Meeting, Epworth-Euclid Metho- st Church, Cleveland, Ohio, December 2-6

ncil of Bishops, Hotel Cleveland, eveland, Ohio, December 7

ne Missions Council of North Amer- , Annual Meeting, Cleveland, Ohio, December 7-10

ign Missions Conference, Annual eeting, Cleveland, Ohio, December 7-10

nta Conference, College Park, Ga., shop A. P. Shaw, December 9

eral Council of the Churches of ırist in America, Biennial Meeting, eveland, Ohio, December 10-12

ersal Bible Sunday, December 13

ida Conference, Ocala, Bishop A. P. aw, December 16

ciation of Schools and Colleges of ne Methodist Church, Annual Meet- g, Cleveland, Ohio, January 11, 12

mission on Public Information, An- ıal Meeting, Hotel La Salle, Chicago, ., February 8

d of Education, Annual Meeting, ıicago, Ill., February 16

heastern Jurisdiction Woman's So- ety of Christian Service, Second An- ıal Meeting, First Methodist Church, arksburg, W. Va., February 16-18

nen's Day, February 21

scellaneous Advertisements

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Stanley O. MacMullen, Treas.
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Webster H. Powell, Exec. Sec.
581 Boylston St., Boston, Mass.

National Association of Methodist Hospitals and Homes, Annual Convention, Claypool Hotel, Indianapolis, Ind., February 23-25

Week of Dedication, February 28-March 7

BOSTON MINISTERS' MEETING — There will be a union ministers' meeting on Monday, November 30, at 10.45 a. m., in the Church of the New Jerusalem, Bowdoin Street. The speaker will be Professor Carl J. Friedrich of the department of government at Harvard, and his subject, "America's Task in Building a New World." Profesor Friedrich recently accepted the chairmanship of the department of international justice and goodwill of the Massachusetts Council of Churches.

NOTICE—The regular monthly meeting of the Deaconess Aid Society of New England, Inc., will be held on Tuesday, December 1, at the Homecraft Demonstration Shop, 711 Boylston Street, Boston. Luncheon will be served at 12.30 noon. Tickets, 40 cents. Ticket chairman, Mrs. Howard S. Worcester, 94 Lawrence Street, Malden. Telephone Malden 7541 on or before November 25, for reservations. Devotional period at 2 p.m. will be followed by the business session.
Mrs. Howard S. Worcester, Cor. Sec.

Births

ADAMS—In Newport, N. H., November 14, to Rev. and Mrs. Sydney Adams of Sunapee, a daughter, Winifred Anne.

CARPENTER—In Melrose, October 26, to Rev. and Mrs. Lewis B. Carpenter of Malden, a daughter, Constance Ann.

BUCHANAN—November 4, to Rev. and Mrs. John J. Buchanan of Philadelphia, Pa., a son, Robert John.

Bits of Fun

Three-year-old Roberta was diligently "reading" her mother's illustrated Bible. Her grandmother asked, "Bobbie, what are you reading?" "The first chapter in Jerusalem," replied Bobbie.

Dr. Karl Compton of Massachusetts Institute of Technology says his sister who lives in India was having some wiring done by a native electrician. He came to her over and over again for instructions. Finally in exasperation she said, "You know what I want. Why don't you just use your common sense and go ahead?"

He made a grave, courtly bow and said, "Madam, common sense is a rare gift of God. I have only a technical education."—*Exchange.*

Dot: "What's the matter with you?"

Eleanor: "I'm terribly worried. I wrote Jack in my last letter to forget that I had told him I didn't mean to reconsider my decision about not changing my mind, and he seems to have misunderstood me."—*Exchange.*

The Army recently received a raw recruit of education and culture. On his first day at camp he was utterly exhausted after several hours of drilling.

"At ease," finally ordered the officer.

"How wonderful is death," muttered the recruit.

The officer turned like a flash. "Who said that?" he demanded.

The culprit smiled wanly and replied, "Shelley, I believe, sir."—*Phoenix Flame.*

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FORMS FOR BEQUESTS

BECAUSE of the increasing tendency on the part of alumni and other friends to provide for the growing needs of Boston University by bequests and the many inquiries received as to the proper wording thereof, there are given below forms for the convenience of those who plan to remember Boston University in their wills.

I. Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to be used for the benefit of Boston University in such manner as the Trustees thereof may direct.

II. To Establish a Permanent Fund, Income Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to constitute an endowment fund to be known as the ..... Fund, such fund to be kept invested by the Trustees of Boston University and the annual income thereof to be used for the benefit of the University in such manner as its Trustees may direct.

III. Specific Purposes

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to constitute an endowment fund to be known as the ..... Fund, the income therefrom to be expended by the Trustees of Boston University for the following purposes:

Current Expenses of the University Current Expenses of any Department

For the maintenance of a

Professorship Fellowship Scholarship

for the purchase of books, the cost and maintenance of a building, or for any purpose the giver may designate.

FORM FOR GIFTS

BOSTON UNIVERSITY
GIFTS FOR DEVELOPMENT ON THE CHARLES RIVER CAMPUS

The President and Trustees of Boston University have undertaken to obtain subscriptions and contributions for the development of its new campus on the Charles River.

In consideration of the educational service of Boston University and because of the need of such service in training young people in American ideals and in the American way of life, I promise to pay to the Trustees of Boston University the sum of.....Dollars ($.....) over a period of.....years in semi-annual installments.

I desire my subscription to be applied to (please check):

1. General Development of the University
2. College of Liberal Arts
3. School of Theology
4. School of Medicine
5. School of Law
6. College of Business Administration
7. School of Education
8. College of Practical Arts and Letters
9. Sargent College of Physical Education
10. School of Social Work
11. College of Music
12. Graduate School

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